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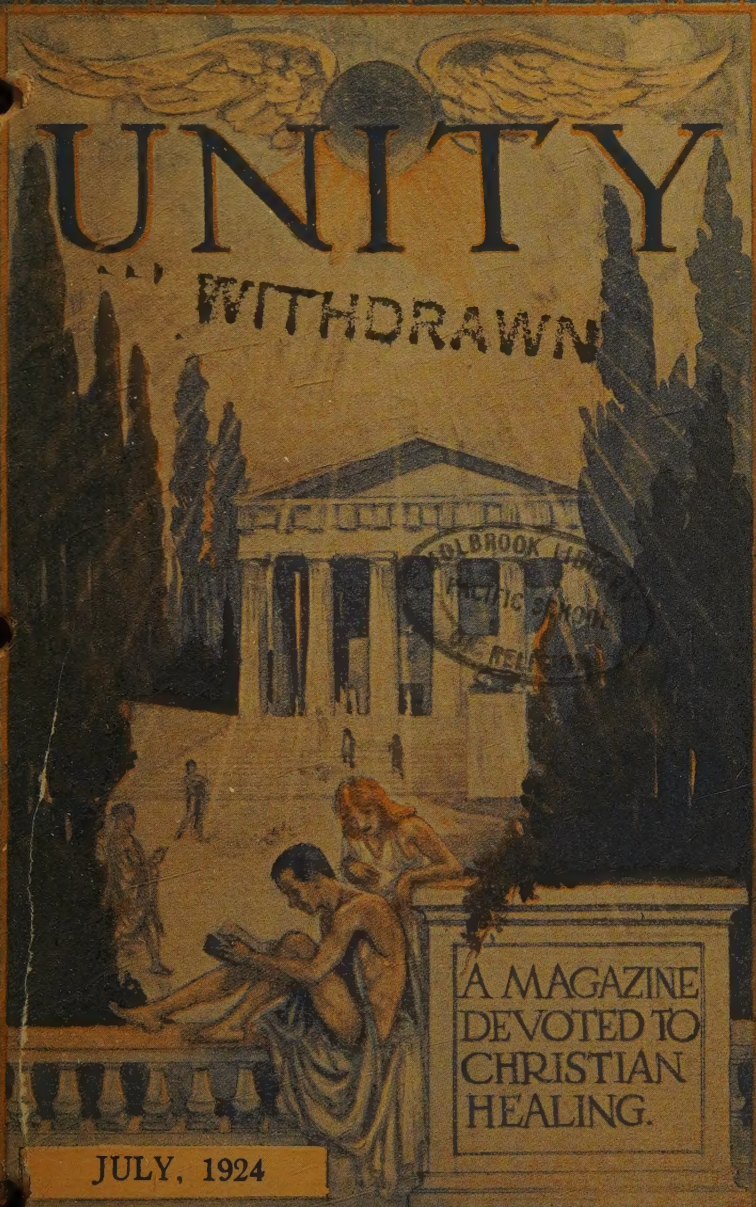

A MAGAZINE DEVOTED TO CHRISTIAN HEALING.

JULY, 1924

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UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

A monthly magazine issued the first of the month by
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CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*

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Unity is a handbook of Christian healing and Christian living.

The purpose of Unity is not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life; explaining the action of mind—the connecting link between God and man; how mind affects the body, producing discord or harmony, sickness or health; how it brings man into the understanding of divine law, harmony, health, and peace, here and now.

Unity is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. No matter how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, we receive voluntary offerings for all our ministrations. No demand for money, no charge against any one, has been made in the more than thirty years of our existence.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write or telegraph to this Society, and you will be given our ministry at once. All correspondence is confidential.

Send all requests for help to *Society of Silent Unity*, 917 Tracy, Kansas City, Mo.

TRUTH IS WITHIN

Truth is within ourselves; it takes no rise
From outward things whate'er you may
believe.
There is an inmost center in us all,
Where Truth abides in fullness; and
around
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception—which is
Truth.
A baffling and perverting carnal mesh
Blinds it, and makes all error, and to
know,
Rather consists in opening out a way
Whence the imprisoned splendor may es-
cape,
Than in effecting entry for a light
Supposed to be without.

—*Robert Browning.*

THE ADAMIC TEMPTER

CHARLES FILLMORE

The serpent beguiled me, and I did eat.—*Gen. 3:13.*

N ANALYZING the problem of life from a spiritual premise, questions that have been passed upon and marked "Settled" take on entirely new phases, and are open to reconsideration in the light of a new and higher wisdom. The Adam man, who was created from the "dust of the ground," has always been the premise from which we drew our conclusions. But it dawns upon us that Adam is an exceedingly limited creature. He is so allied to the animal world that even those who persist that he is all of man cannot tell where the monkey leaves off and Adam begins; that is, they admit that the Adamic man is merely a reasoning animal. Adam cannot be identified as the man who was given dominion over all the creations, because he wages war with many of them on almost equal footing. Through his sagacity he takes advantage of the less wise creations in many ways, but this superiority cannot be construed as giving him dominion. Subjection through force is not the dominion of God, or of the Son of God.

Some teachers of religion strengthen their orthodoxy and glorify the animal man by claiming that his enslavement of the patient ox and the faithful horse is evidence of the Bible behest: "let them have dominion." If this be the dominion given by God, then slavery is right; in fact, from this premise all slavery is right which man, by his prowess, can impose upon that part of creation less domineering than himself.

Is this the dominion of love? God is love and love could not sanction a dominion obtained by force of arms. This, then, cannot be the nature of the dominion that God gave to his Son, nor can this Adam creature who has used such methods be the man created in the image

and likeness of love; in fact, a great blunder has been made in calling Adam *man*.

A locomotive seems a thing of life. It appears in a measure to be sentient, but when left to itself under steam it will run wild. So the Adam man is a thing of life that runs wild when left undirected. We know that the mechanic who constructed the locomotive only expressed in it a certain measure of power; that that power is adjusted to do certain work, and that through that adjustment it appears to have individuality or personal identity.

This is exactly what Adam is—a certain measure of expressed potency of Omnipotence. Man, spiritual man, images God when he awakes in His likeness. "I and the Father are one."

So we are forced to the conclusion that we have made a very serious blunder in identifying ourselves spiritually with Adam. Adam, the natural man, merely represents our ideas, at a certain stage of realization, of what man should be. For instance, at a World's Fair was exhibited the first locomotive built in this country. It was a primitive affair and mechanics undoubtedly consider it far inferior to the engines that they can now build. So the natural man in his present stage of unfoldment is far inferior to our ideals.

But nearly everybody thinks that Adam is man, and talks about him as if he were man. Our literature is cumbered with his exploits, his temptations, his failures, and testifies that these material experiences are true of man.

When we come to reason about the matter, we see at once that a mistake has been made. The moment we try to identify the image and likeness of God with Adam, we get hopelessly mixed. Then when we take Jesus Christ as authority on the nature of God, "God is Spirit," and consider his often repeated assertions of his unity with the Father, we are forced to change the

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whole course of our reasoning and overthrow our many limited conclusions.

When we spiritually reason we see God, the Principle of Being, which is no more subject to time, space, or condition than is the principle of mathematics. Then we see ourselves as one with God, Being personalized, yet with all the unexpressed potentialities of the great whole at our disposal. This all-possibility is yourself, the Son of God, spiritual man.

Now let us take our place in the consciousness of the Father and critically examine our natural man, Adam, his temptations and his shortcomings, or sins. Let us see who it is that is tempted, and who tempts him.

Orthodox Christianity has deified Jesus of Nazareth and pronounced him not man, but God. Christian metaphysicians have in a measure fallen into a similar deification in considering his life free from error, forgetting that it is explicitly stated that he was "in all points tempted like *as we are*." Historically considered, the life of Jesus of Nazareth was just what your life and mine might be; he was subject to his belief in the flesh and evil at times, and his perfection was attained through overcoming the limitations of the Adam man. "For he must reign, till he hath put all his enemies under his feet." To one who studies His life spiritually, Jesus Christ's experiences symbolize the movement of mind from sense to soul. The Gospel narrative clearly indicates two planes of consciousness. Sometimes Jesus spoke from the mortal plane and sometimes from the Christ, or the spiritual plane. "He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh."

Jesus was learning his lessons as we are learning our lessons, and Adam was a very active factor in his experiences.

He had been educated to believe that the Adam was himself—that Abraham was his father. Notwith-

standing, he finally learned the truth, but the chain of Adamic identity was not suddenly broken; Jesus was led into the wilderness and tempted of the devil. His belief in material existence demanded recognition and had to be denied before he could plainly discern that he was the Son of God. "If thou art the Son of God, command that these stones become bread."

By reading Matthew 4:1-11 critically you will readily see that it is a detailed refusal to believe in the Adam man, with his dominant ambitions and desires. Jesus dissolved the claims of the Adam man one by one, by logically meeting and denying them.

These are called the temptation of Jesus. You will find that Jesus stands for Sam Smith or Sarah Jones, in other words, yourself, and that these temptations are the desires of the Adam man, the natural man with whom you have identified yourself.

Do not overlook the fact that Adam has intelligence and self-will. You have endowed him with these qualities and he expresses them with a vigor and a persuasiveness proportioned to the intensity of your thought and word. Do not be alarmed; do not weaken when he displays his cunning or tries to confuse you with his oily arguments. You formed him "of the dust of the ground, and breathed into his nostrils the breath of life;" now train him.

It is the Adamic man in some of his subtle reasonings who tempts you. There is no other tempter; there is no other adversary. You can identify yourself with the Lord God and manifest the Lord God, or you can identify yourself with Adam and manifest Adam. If you want to be the Lord God you must dissolve the claims of Adam by denial as they come up, and affirm your identity with Jehovah God. A negative acquiescence will not suffice to nullify the claims of Adam. You will be driven into the wilderness of your Adam beliefs; you will find that they have consciousness and

tenacity of life, and must be met with your consciousness of spiritual wisdom and power.

The Adam man has his origin in substance; he is formed from the "dust of the ground." He believes in possessions, in eating and drinking to sustain life, in power and earthly ambitions, in all manner of selfishness, in sin, sickness, and death. None of these beliefs is true, but you have assented to them and followed Adam along these lines, so when awakening to your true being you must dissolve this man of mortality and build again according to your present understanding. The Son of man must be lifted up as Moses lifted up the serpent in the wilderness.

Jesus attained greatness by identifying himself with his spiritual origin instead of with his Adamic evolution. The Jews affirmed their lineage through Abraham, Isaac, and Jacob. Jesus said: "Ye are from beneath; I am from above."

It is not spiritually true to say that we build the natural man. God alone builds; we form and shape that which is already built in the heavens of our minds. Recognize the Almighty Builder within you as all-powerful, all-wise, all substance; he constructs the temple and you live with him in it.

It is true that you have something to do. You have to agree to do the bidding of the Master Builder—to coöperate with him. Your word goes forth in silent prayer and aspiration. A fire is thus started in your soul, and the beliefs that make the Adam man are dissolved by this fire. "Our God is a consuming fire."

You do not furnish the fire—Spirit does that—but you pour it upon every one of the mental beliefs of Adam. It frequently stimulates the Adam man to renewed vigor, and if you are strongly identified with him you may, like Jesus, be tempted to exercise temporal power.

He will take you also up into ambition's mountain

and show you the kingdoms of the earth, and promise them all to you if you will bow down and worship him. He is generous with his promises but he seldom keeps them. If you are wise you will say with Jesus: "Get thee behind me, Adversary!" (Em. Dia.)

Did it ever come home to you with full force that there is no tempter, adversary, or evil outside yourself? Again, did you ever fully realize that there is no tempter, adversary, or evil *in yourself?* These seem to be paradoxical statements, but they are not; one is based in illusion; the other, in Truth.

You have imagined, within your own consciousness, situations and relations that do not bring harmony. Then you have pronounced these images of ignorance to be verities. You have said that they are alive, and that they have intelligence, will, and power. Through the creative energy within you they immediately manifested those qualities, and you lost your head in the whirl and clatter that you set up. You forgot to go to God for wisdom in your confusion—you forgot that "*there is* a spirit in man: and the inspiration of the Almighty giveth them understanding." (A. V.)

Had you remembered this and acted upon it, your adversary would have faded away like mist before the sunlight. You would have found that you dwell, when at home, in a realm where not even the faintest thought of an adversary can enter. You would have been shown that these creations of your ignorance cannot accuse you truthfully; that you are not even accountable for them in the house of the Lord.

What would you think of a father who would put his awkward, inexperienced son into a powder magazine with a lighted torch, and then hold him eternally responsible for all the explosions that he might cause?

The Father does not hold you accountable for anything. In his eyes you have committed no sin, have not been tempted, and are not under condemnation.

There inheres in Being the perfect law of harmony—you are Being manifest as individualized consciousness. When you do not recognize yourself but see instead a fleeting panorama of forms, you are not *living* at all—you are only asleep and dreaming. The "ravell'd sleave of care," may seem to be knitted up while the earth casts its nightly shadow, but to the soul at home in God there is no night—the sun of Spirit is never darkened.

When the central flame of the Most High God lights up your interiors you can cast into its purifying flames the Accuser and all his accusations. This inner flame is love, and love never listens to or believes any accusations against its beloved. You are the beloved of the Lord. "Thy Maker is thy husband." God loves you with a love far beyond your highest imagination, a love so intense that if you were to fall into its thrilling fires all at once you could not bear it. This love has its conscious center within you. Recognize it—live in it, love in it, and it will flame forth and consume every discord of human ignorance.

Do you suppose that our God of love holds you eternally responsible for the delusions of Adam? Remember that Adam is the so-called animal man which you have created from the substance furnished you by the Father. You were put into the powder magazine with a torch—you are still in the air with the fragments, instead of stepping aside and letting the perfect law gravitate them to earth.

When you know our Father-Mother aright the adversary loses all his terrors for you. For a time he may accuse you with a vehemence almost beyond endurance. He may accuse you of sins and omissions for which you are not accountable even in the eyes of men, but do not be frightened. The consuming fire of God's love is blazing under him and he has become alive with the vibrations of abundant life. Keep your eye steadily on the inner Flame and rest in serene peace. When the

adversary nags you with the recollection of secret sins and calls your attention to some bodily weakness as a result, say to him:

That was sensation consuming itself in its ignorant innocence. I am no longer concerned about it. My life is hid with Christ in God. I now call down upon you the cleansing and strengthening fires of the pure Spirit in whose bosom I abide. I no longer hear your accusations. There is no condemnation to those who are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

In the sweet Spirit of meekness and in the humility of Jesus Christ I now withdraw all accusations which I have made against you. I no longer see you as Satan, as the adversary, as the tempter. I restore you to the heavens of my consciousness; henceforth you are Lucifer, the light bearer.

CHANGE YOUR ATTITUDE TOWARD GOD

No matter how sick or weak or inefficient you seem to be, take your eyes and your thoughts right off the seeming, and turn them within to the central Fountain, and say calmly, quietly, but with steadfast assurance: "This appearance of weakness is false; God, manifest as life, wisdom, and power, is now flowing into my entire being and out through me to the external." You will soon see a marvelous change wrought in you by the realization that this spoken word will bring to you.

You do not change God's attitude toward you one iota, either by importuning or by affirming. You only change your attitude toward him who is always the giver. By thus affirming you put yourself into harmony with divine law, which is always working toward your good and never toward your harm or punishment. —*H. Emilie Cady.*

FAITH IN GOD

W. I. HOSCHOUER

THE CRY for peace, for certainty, for righteousness, heard everywhere today, can be answered only by the Holy Spirit of Truth in the heart of man, as it points out to him the way to God. Its comforting assurance is: "The eternal God is *thy* dwelling-place, and underneath are the everlasting arms." "Have faith in God."

If man's living were more simple his suffering would be less and his satisfaction correspondingly greater. Complex emotions, intense activities, vain ambitions, all centering in self, create destructive forces which disturb one's normal equilibrium. The only cure for this is in harmonizing mind and body by centering the attention on God as the one primary objective. God must be first in one's life if health, harmony, and plenty are to manifest continuously and in proper degree. "Thou shalt have no other gods before me," is a great call to faith. As a command it is as potent today as when the glory of it first shone in the face of Moses. It states for all time the divine rule of faith for the spiritual life, a rule in the observance of which is great reward. "The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," is the way Jesus affirmed the eternal truth. When such service is the motive of the life, the mind currents move rhythmically about I AM, the Christ center of the individual. There is less throwing off of energy at the surface and there is a greater concentration at the center of being. The result is a sense of poise and a consciousness of increasing working power, which either eliminates the petty, distracting aims or merges them in the one grand purpose of the unified life, that of pressing fully into the kingdom of God consciousness.

God is wholeness in us. We have but to perceive this wholeness and believe in it. We cannot by taking thought add to our stature; our stature is fixed as completeness in the divine plan. Let us but discern the plan and the dimensions of being as they exist in the plan, and every effort will call forth more of our God-likeness. We should be about our Father's business in this way instead of following some desire or ambition of the personal mind. We must constantly choose between the consciousness of God in us and our consciousness of ourselves. Let us then substitute God awareness of us for our self-awareness, thus exchanging self-consciousness for God consciousness. He who in self-forgetfulness consecrates himself to God harmonizes with the divine will and is raised by it to spiritual rulership.

To believe fully, that is, without mental reservation, either conscious or unconscious, that God *is* and that he is a rewarder of them that diligently seek him, is the straight and narrow way that leads to life everlasting. Few find this way, because few are entirely abandoned to God. "If any man would come after me, let him deny himself, and take up his cross, and follow me." So long as self-interest rules the mind, one's vision of Truth is clouded, one's faith in God wanes and finally exists as a mere belief.

Full faith in God expresses in utter reliance upon him. To know and to do his will becomes the only desire of the heart, the only ambition of the soul. There is no personal desire or law of the flesh warring against the law of the mind and preventing it from coming completely under the will of God. Every manifestation of self-reliance that is not the fruit of reliance upon God is a hindrance to faith and retards one's spiritual growth. To be so fully open to God that self is swallowed up in holy forgetfulness is to be spiritually illumined. Then the mystery which veils the Holy of Holies is partially lifted and one discerns God in existence and in operation

in everything. Only the faith that *knows* that God *is* can reveal him to the seeking soul. Intellect can grasp and understand aspects of God or qualities of the divine nature, but faith alone can lay hold of and know the All, the Presence which is the universal underlying and outstanding reality.

Faith runs before and easily outstrips intellect in the approach to God. Through faith we reach after and touch God before we can form a thought about him. In every advance toward reality faith is the pioneer that maps out the way the mind is to travel. Every great human attainment, individual or collective, is primarily a work of faith.

Does life sometimes seem broken into bits and quite unprofitable? Then you need the illuminating, unifying power of a great faith to uplift and to harmonize your consciousness. By one's believing in and mentally reaching after so many minor things, conflicting forces are set in motion, and one is at odds with himself. When thought is on the heights one moment and in the depths the next, when desire divides itself and yearns for a dozen different things at the same time, mental confusion is the result. When such disturbance appears it is best to turn at once to God and affirm that he is your one soul desire and that the peace, poise, and power of his presence in you are your rightful inheritance. Since you are naturally complete in him, this focus of consciousness will establish balance, turbulence will be swallowed up in contentment, and doubt will be lost in certainty.

By losing faith in God and in divine guidance and judgment, the world has weakened its morality. This is the subtle cause underlying most of the present world suffering. Europe endures the agony of slow crucifixion because the people have largely forgotten God. Ego worship has displaced God worship, and, loosed from spiritual anchorage, the people have been swept into a whirlpool of destructive mental forces. They cannot

be rescued by that which drew them in. Only a return to faith in God and to the practice of the spiritual virtues that make life safe, sane, and strong, can heal the hurts that hate and greed have made. Nations, like individuals, often need the call to prayer. Unless their line of vision runs Godward, their feet will stray into the path leading down into the valley of the shadow. What a people vision, that they become. For them to dream of and to strive after material supremacy is to crucify themselves upon a cross of their own making. A nation's destiny lies wrapped in its ideals. The purpose for which a nation stands in the hearts of its people is the measure of its greatness. If that purpose is mostly faith in God and the practice of the moral verities that constitute righteousness, that nation has a mortgage on the future. Let Europe turn from visioning force, hate, and dark intrigue, toward the heights where God is found, and healing will fall upon its people. Then the Christ morality will turn the sour blood to sweet health and cause the twisted souls to grow straight and true.

I AM THAT I AM speaks today as of old, saying: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

Practical Christianity does well to emphasize the fact that faith in God and Jesus Christ is the foremost essential of the spiritual life. People try to climb into the kingdom through psychology, philosophy, or materialistic science, forgetting that these belong only to the mind of man and cannot fit the soul for immortality. Salvation from sin, disease, and death is more the result of a change of soul attitude than of a change in quality of one's thought. As we believe, so we think. The inner convictions of the heart govern the thoughts of the mind and the actions of the body. To recognize God and to acknowledge our moral obligation to do his will, is to give our thought spiritual impetus and direction. Any other attitude turns the creative forces toward ma-

teriality. Faith in God is the power that overcomes every obstacle. Faith is the motive of the soul; reason, that of the mind. When reason falls helpless, faith wraps her mantle of assurance and protection about the trembling soul and holds fast to eternal truth. Where reason finds only trackless mystery, faith discerns a Presence whose manifest wisdom all may safely trust. Even hope is lost in certainty when faith leads the way to God.

"Have faith in God" was Jesus' injunction to his disciples when they asked why he could cast out the demon which they had failed to dislodge. "If thou canst! All things are possible to him that believeth." Working with God, one shall chase a thousand, and two put ten thousand to flight. Nothing shall be too difficult for those who fully trust in God and who know how to speak the word of power. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven." "If ye shall ask anything in my name, that will I do." These spiritual promises, which to materialistic reason mean nothing, are infinite power sources to the man of faith. Through faith he inherits the reality indicated by the promise, and it becomes substance and energy in him.

In healing, or in any other realization, adequate faith in God is the guarantee of immediate success. Long-deferred realizations are nearly always the result of insufficient faith. "According to your faith be it done unto you." Faith seems to be the substance out of which the good that we seek is made. At any rate the good comes in the measure of the faith; therefore, when answer to prayer seems to be delayed, pray for an increase of faith. If you fully believe that God is your health, your prosperity, your protection, and doubt not in your heart, it shall be to you according to your prayer. To open wide the heart to God, to throw oneself utterly,

absolutely upon him, is to have health, guidance, or supply spring forth speedily.

"I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up for me." Paul knew that he was not justified by any virtue of the man of flesh, but by the grace of God in him. He discerned also that he was saved as much by the faith of Jesus Christ in God and in him as by his faith in them. Man's faith in God makes him conscious of God's faith in man. This is the oneness with the Father that Jesus claimed for himself and for all who should believe in him. God is the author of faith, and man should seek it at its source.

HAPPINESS COMES IN GIVING

Nothing is a hardship to love, and nothing is hard. I believe that Christ's yoke is easy. Christ's "yoke" is just his way of taking life. And I believe it is an easier way than any other. I believe it is a happier way than any other. The most obvious lesson in Christ's teaching is that there is no happiness in having and getting anything, but only in giving. And half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving and in serving others. He that would be great among you, said Christ, let him serve. He that would be happy, let him remember that there is but one way: it is more blessed, it is more happy, to give than to receive.—*Henry Drummond.*

Man thinks
Brutes have no wisdom, since they know not his:
Can we divine their world?

—*George Eliot.*

HEALING THE PLAGUE

IMELDA OCTAVIA SHANKLIN

(Cosmic Christ series)

IN ITS beginning, a plague is a thought that has been developed out of proportion to other thoughts, or a thought that has been withdrawn from its natural associations in the mental world.

If not corrected in the mental zone, where it originates and increases, the plague will spread from that zone to the zone of the physical. It may appear in the flesh of humanity and slay multitudes. It may run through flocks and herds with great destructiveness. It may attack the creatures of the wild, and destroy a species. It may penetrate the elements, and storms of prolonged fury may devastate large areas. It may strike the sensitive sublevels of earth and rend the solid ground, wrecking and engulfing a civilization, or it may set into far-reaching sweep those merciless waves that obliterate cities and dash to fragments the mightiest handiwork of man.

The Bible was written from the mind of God, and the mind of God reveals itself in us when we have sought it sufficiently. When God reveals to us the nature of the Bible, we find it the plainest, the most significant, the most fascinating book ever written. In the symbology of Exodus, the materialistic consciousness is the household of Pharaoh, the flocks and the herds are the total of thoughts concerning possessions, the wild creatures are thoughts which we do not recognize as our own, and the elements are the emotional forces of the soul.

Life has dual activity when it manifests in the human body. At one extreme it has a physical nature; at the opposite extreme it has the nature of God—unmodified Spirit. In Exodus, the dual nature of the physical life is symbolized by frogs, and the result of

violating duality is shown in the plague of the frogs. The frog is amphibian; it lives on the land and in the water. Land represents the material aspect of life and water represents the spiritual aspect of life.

The plague of frogs is meant to show us that we must keep our thoughts proportioned between the manifest and the unmanifest. If we wish to keep our bodies we must hold them in proper relationship with the manifest. When the consciousness affirms the spiritual origin and the physical development of the body, true relationship with both zones is maintained. If we concentrate wholly on either the spiritual or the physical, in this or in any other respect, we fail to maintain the proportions that we as physically expressing souls must maintain in order to live harmoniously. When we think exclusively on any one subject, the manifestation becomes out of proportion, and some form of plague appears.

People who fear that they may suffer from climatic changes and inclemencies think out of proportion to the equability of the heavenly kingdom within, and a plague comes upon them. People who speculate on their liability to an epidemic withdraw their thoughts from contact with God's health, and a plague appears in them. People who steadily think of obtaining and retaining material forms of wealth desert the Golcondas of the Father's realm, and a plague of miserliness attacks them. Lack of proportion is inharmony.

At the word of Jehovah, Aaron stretched forth his hand with his rod over the rivers, the streams, and the pools, "and the frogs came up, and covered the land of Egypt. And the magicians did in like manner with their enchantments, and brought up frogs upon the land of Egypt."

In itself, demonstration is not a proof of spirituality in the demonstrator. It is proof that the demonstrator has learned a use of the powers of mind. The intent,

the result, and the use must be taken into consideration when we look upon demonstration as a gauge of development. The demonstration is a proof of spiritual development if the intent, the result, and the use be spiritual, but not otherwise.

When the soul that is in bondage to Pharaoh is being prepared for freedom, the spiritual consciousness acts in two ways. One of these ways is a forward movement; in Exodus, this movement is personified as Moses, which means *drawn out.* The other way is an upward movement, personified as Aaron, which means *mountaineer.* The significance of these two movements is that the spiritual consciousness, personified as the children of Israel, is led forward and upward—an ascent by successive steps toward God.

Through Moses Jehovah instructed: "Stretch forth thy hand with thy rod." To stretch forth the hand with the rod is the outer form of that mental concentration which produces demonstration. Moses and Aaron were the agents of Jehovah, who, through signs, was showing both Israelite and Egyptian that the subjection of the spiritual to the materialistic is a reversal of the natural relationship between the two. The magicians of Pharaoh's household also concentrated. The result was an increase of frogs.

Pharaoh understood that while his magicians could increase the plague, only the spiritual could annul that which the materialistic had produced. The magicians of the court had matched their skill with Aaron's on a previous occasion, when the rods became serpents. Then, the serpent which Aaron's rod had become swallowed the serpents which the magicians' rods had become. In the plague of the frogs, Pharaoh asked Moses and Aaron to entreat Jehovah to take away the frogs; he did not ask his magicians to do that; he did not ask his magicians to help undo the results which they had ac-

complished. He knew that they had not power to dissolve their formations.

In comparing the works of the spiritual with the works of the materialistic, here are the facts:

Spirit is always superior to matter. It can consume the manifestations of the materialistic, as in the case of the rod-serpents. It can annul its own manifestations and the manifestations of the materialistic, as in the healing of the plague of frogs.

The plagues that are mentioned in the Book of Exodus indicate that all our relations to life may be affected by unbalanced thinking. The plagues affected land, water, light, weather, and animals. The account has no practical value for us until we learn that the plague begins in the mind and, unless corrected there, will appear in that outer realm of life with which it is naturally associated.

By our thinking of the material world in excess of our thinking of the spiritual world, or by focusing intensely on personal desires, obsessions are developed. Monomania is a form of obsession. Chronic illness, periodical illness, irascibility, and ruthless ambition are forms of monomania. They can be corrected by giving the spiritual an ascendancy in our thoughts. The mind of God obliterates any error which the mind of man can form or any that may be sheltered in the shadowy recesses of memory.

The mind of God radiates, and by radiation dissipates the groups which unbalanced thinking has drawn together. Wherever the Bible says that Jehovah stayed a plague, for us the meaning is that the soul has let God's mind think, and in this way has established true proportions.

By nature the higher has dominion over the lower. Then why, being sons of God, are we sometimes dominated by the human? It is because we have put ourselves into subjection to the human. In consciousness, the *I*

always stands on the line that divides the heavenly from the earthly. When the *I* faces the heavenly we think toward God. When the *I* faces the earthly we think toward the human. What we face we see, and what we see predominates in consciousness. To escape from the dominion of the earthly we shall have steadily to face the heavenly, that its true proportions may correct the disproportions from which we would be free.

Habits have power over us. A cold in the head, closely following overeating or exposure to inclement weather, may be attributed to whichever one of these experiences has preceded the cold. The *I*, facing the earthly, comprehends only a physical cause of the illness. The supposed relationship between the cold and the overeating, or the cold and the exposure, makes an impression in consciousness, and a habit is formed of cold in the head whenever either of the assumed causes has been present. Cold is caused neither by overeating nor weather. It is caused by thinking out of proportion, the first result of which is a mental congestion. Then the congestion spreads to the physical, where it is called a cold. Thinking out of proportion may cause us to overeat, and it may influence the elements, but neither of these effects can make physical inharmony for us, unless we expect it to. Our thought habits in association with food and weather may make much inharmony for us.

When we think in true proportions, refraining from disturbed or violent mental states, we have health, for these practices induce the mind of God to function in us. His mind heals every plague and is our impregnable defense from plagues. The eternal healing comes out of the mind of God through us, when the I ceases to be the agent of the earthly and becomes the agent of the heavenly.

The power of God is given to the sons of God. Jehovah is the wholly impersonal consciousness opened

toward God. In the Jehovah consciousness, if our quest have for its object the salvation of both soul and body, the *I* gives free passage for the fluent Spirit to descend into the manifest. If contact with the higher be not utilized to these ends, the experience becomes merely transport and has no practical benefits for us.

Jehovah is the doorway between man and God. Jehovah is the highest point of consciousness to which we can carry the thought of individuality; on the hither side of Jehovah is the personal self; on the thither side of Jehovah is the impersonal God.

Through the doorway of Jehovah, God comes down through our minds. He becomes so attenuated in our habitual thoughts that we all but lose sight of him. The first stage of his descent is made in the exercise of prayer or of worship. The second stage of his descent is embraced in our use of God's powers to accomplish our ends: Jehovah-*nissi*, Jehovah is my banner. At the place where God is all but lost to sight, we remind ourselves that he is in our flesh, in nature, in stone and wood and cloud and sky. We know that he is within the material, but we do not habitually see him there, so we say, to remind ourselves: Jehovah-*shammah*—Jehovah is there.

God, coming down through our minds to that attenuation in which we do not habitually see him, can be reached in his essence by an ascent which is the reversal of the descent. Jesus Christ suggests this possibility when he says that he who ascends into heaven is the same as he who descended from heaven. Descent to the vanishing point is made by habitual thinking of material incarnations. Ascent is made by habitual thinking of God immanent.

When we speak of descent and ascent in this connection, the meaning is not that of relative positions. When we speak of God's flowing out into manifestation, the sense is not that of changing localities. There is

no above for God and no below for man. God is both above and below, both within and without, and man has both origin and continuance in God. The change is that by which the unmanifest becomes manifest, and the terms are merely a convenience of speech. They impress as by a picture that which has no movement or direction—that which is a transformation in consciousness. The mind apprehends both Spirit and matter, and consciousness may play between these two with a celerity which by comparison makes the speed of light a halt and creeping gait.

How do we ascend to God? By reaching toward him, spiritually, in a way comparable to the physical exercise of reaching toward a mark on a wall. Day by day, tiptoeing, so to speak; day by day letting out our muscles and reaching somewhat closer to our goal. We exercise spiritually by thinking spiritually and by prayer; by cultivating a consciousness that feels God as life; by thinking of our bodies as the dimensions in which God is functioning for us. To give our minds a definite line of action, we enter a consciousness which may be expressed in the words:

God lives me.

When we dwell in the consciousness suggested by these words, they develop a significance that will lift us high in the ascent toward God. To obtain great results we may have to try times too many to be enumerated. But what of that? We are in eternity, always have been in eternity, always shall be in eternity, and we should be using eternity for eternal ends. Let us remember that if we measure our progress by time, we face the earthly; let us remember to face the heavenly; then we can understand that God lives us. In doing these things we shall ascend to God, and finally come into the fullness of being.

Each annulling of a plague in us is Jehovah's doing for us according to the word of Moses, the spiritual

leader of consciousness. The annulling cannot be accomplished by the magicians of Egypt, who symbolize mental formulas for the manipulation of substance. Mental formulas can be made to produce results, but we soon ask for protection against their results.

When Moses and Aaron came to Jehovah and asked him to free the land from the frogs, the result was that the frogs died. In the conditions which constituted the plague, the frogs were brought out of the water and confined to the land; they were permitted only one of their two natural elements. Therefore they died. Why did not Jehovah have Moses and Aaron send the frogs back to the water? Remember, the Bible is chiefly symbolism. Its greatest value to us is that it is the history of the soul, a history which in each soul is repeated until we learn and profit by the fact that the evolving Spirit of God is compelling us to let it have its way in us.

The events mentioned in the Bible should instruct us to look for the causes of events. The event symbolized as the plague of the frogs conveys this teaching: A thought, a desire, cut off from its rightful associations, will perish. The frogs, limited to only one of their two natural elements, perished. The event recorded, not what might have been, is to be dealt with. The significant thing is not what God can do, but what we do with God as we pass him through the doorway of Jehovah, down into our habitual thinking. The death of the frogs instructs us that excess must be corrected and balance restored. The frogs died, and the decay of their bodies corrupted the atmosphere. The soul must have its object lesson, and we too easily forget. If we were permitted an argument on the event which did not occur, we could say that, had the frogs been returned to the water, the soul, figuratively speaking, would have patted itself on the back and said: "I certainly demonstrated wonderfully that time."

It is impossible to make Spirit function wholly in the

senses or the senses to function wholly in Spirit. Spirit is the God part of us; the senses are our contacts with the world. We are not to attenuate manifestation by denying the body; we are not to sensualize life by living wholly for the body. We are to recognize the body as a blossom on the tree of life; we are to recognize the tree as that which produces the blossom. We are to hold our hearts so pure toward God that the possibilities of the senses will have no temptations for us. We are to make the earthly contacts a testimony of the Shekinah.

THE GREAT PROVIDER

M. G. Kains

There is no lack, want, poverty, limit, or restriction to God's supply of good. It is limitless, abundant, inexhaustible, and free-flowing to all God's children and creatures. As a child of God and as a citizen of God's kingdom, it is my divine right and privilege to have and to use all of this supply that I need for my own welfare or for the welfare of others in performing my work in God's kingdom. No person or power can interfere with me, interrupt me in my work, turn aside or retard my supply, or obstruct its free flow to and through me. I am constantly provided with all things necessary to my well-being and I always have ample supply to meet all my needs, and the needs of those seemingly dependent upon me. As my Father, God, supplies all his children according to their demands, I now demand of him, in the name and through the power of Jesus Christ, that all seeming barriers and impediments to my welfare be utterly destroyed and that I come into full realization of utilization of my share of his wisdom, love, power, goodness, mercy, health, wealth, and happiness.

I give thanks to God that this demand has already been met on the spiritual plane and that according to God's unchangeable law its outer manifestation must and will follow quickly.

SUCCESSFUL PERSONS ARE CHRISTIANS

DION MARTINEZ

THAT all successful business men are men of purpose is a modern axiom that is universally accepted. Is it an absolute truth, the statements of which are interchangeable or reversible, as the rule that two plus two equal four, or, reversed, that four equals two plus two? Can we say that all men of purpose are successful, and universally accept that statement? If we cannot, then either success or purpose, or both, are qualified or limited by exceptions and conditions, and therefore are not in the realm of absolute truth.

Success from the viewpoint of Principle is a state of mind of pure and perfect peace, contentment, and happiness. Such a state of mind may or may not be accompanied by great worldly riches, but it certainly is never separated from a plentifulness of these so-called riches, from an abundance that is refined only by the needs and the desires of this consciousness of success.

Purpose is that which we set before ourselves to be accomplished. Viewed from the higher consciousness, that which we set before ourselves can be only the purpose that the Master demonstrated—the attainment of conscious unity with God and with our fellow men, the attainment of the consciousness in which the true significance of Christianity is discerned. Our purpose must be to become Christians, and success is coexistent with the becoming. We must do more than profess Christianity; we must perceive, accept, and live the law of Christianity before we can attain the invincible power that knows no fear or failure. Then our axiom becomes to us an absolute truth: All successful men are Christians, and all Christians are successful men. Our purpose must be to arise and go to the Father and accept

infoldment in the supreme law of all laws: love of Principle and love for each other.

Some persons argue: "Certainly, just loving God and my fellow man will not prosper my business. I must gain knowledge through experience, so that the business will grow and expand." There is very little of reality and absolute good to be attained through experiences that are but the results of selfish desires and resolutions. We must turn from both the cause and the effect and become one in consciousness with the Divine Mind of absolute good and love. This consciousness will always lead and guide us in ways that, when followed with faith and trust, will result in progress and prosperity.

We all are entering into a higher consciousness of Christianity, and we must help to purify the race consciousness regarding business. As we have abandoned the mere belief in Christianity and are beginning to live and express its laws, we must forsake the letter of business and accept and enter into the spirit of business. The original significance of business is traffic in general. To traffic, even in a worldly sense, is to pass goods from one to another for an equivalent in goods or in money. It is this equivalent in goods or in money that constitutes the spirit of business; an equivalent that will never be determined by competition and demand, or by what another, through apparent necessity, is forced to give or to accept. It is an equivalent that can be ascertained only by the recognition and acknowledgment of universal law, of Christianity.

The spirit of business, always successful, is inseparable from the purpose of Christianity. Make it your real and undeviating purpose to enter into understanding and expression of the pure, beautiful, and simple law of Christianity, and your business will be a synonym for harmony and prosperity. After a service at church, do not leave behind its locked doors the glorious and

very practical truths that you receive; take them out into the world with you and live them in your business or your profession. Where else can you express them?

We must take the spirit of Christianity, in all its simplicity and grandeur, into business, together with a consciousness above a mere belief in Christianity; a consciousness that knows that to the belief must be added being; that the law of Christianity is the more abundant life; and that, in order to be demonstrated, this life must be expressed in all our activities. Then, only, are our Christianity and our business merged in one. True Christianity being our religion, business also becomes our religion, both as one inseparable from infinite mind, the good and the permanent. If therefore we make our purpose in life the attainment of Christianity in being and in expressing, the attainment of that which infolds all harmony, perfection, and prosperity in mind and in affairs, it must follow that our business must also infold all that is good, peaceful, and prosperous.

To those who are earnestly seeking, but have not yet risen above a faith in knowledge obtained through worldly experience, it might be well to affirm again that one atom of faith in the law of love will do more to harmonize and prosper business and industry than years of business experience or technical knowledge of an industry or a profession. The mind that is not conscious of the law of love does not receive and does not even perceive real knowledge; it can only improvise methods and conditions with which to conduct an activity that the race consciousness accepts as business. Such a mind, however, does not see or foretell the results of what are mere experimental methods and conditions; it is wrapped in self and sees no farther than self, hence its promptings result in trials and in guesswork. These results may at times appear to be good, but they are good only in appearance, having no permanence.

On the other hand, the mind that has been transformed by the law of love and is conscious of its unity with God and with men never improvises. Ideas that are unfolded to it are fearlessly expressed in success; it is receptive, and at once accepts the perfect solution of any and every business or industrial problem. Such a mind is at one with the universal and infinite, and all that it requires and desires is revealed to it at the right time and at the right place.

Confirmation of these truths in our business lives is always strengthening to the faith and helpful to those who are yet walking with Thomas. The following account of transformation of consciousness is by no means an isolated case. Similar demonstrations are becoming so common that they no longer arouse the wonderment that they occasioned a few years ago. Nevertheless, such examples remain as confirmation, in a big way, of the truth that real and permanent success is attainable only through a determined purpose to live within the principles of Christianity.

A young man, after several years of employment as a draftsman for a large concern employing many thousands of men, became discouraged. There appeared to be no prospect of advancement and it seemed absolutely impossible to make both ends meet, especially as his wife spent most of her time in hospitals convalescing after operations.

In desperation he turned to an old friend for a more remunerative position. The friend knew that this extremity was God's opportunity. He made no effort to find another position for the young man, but did show him a higher and nobler place in consciousness, which he almost instantly accepted and shared with his wife.

For some time the salary remained the same, but somehow both ends began to meet. The wife ceased going to hospitals, so they were able to move from two rooms into a beautiful little home of their own. He re-

mained at his drafting board, but, with the better understanding, the couple began to live in peace and contentment.

Later, he asked the friend whether the study of chemistry, which would give him a greater knowledge of the manufacture of the firm's product, would be an aid to his advancement. Before the friend could answer, but anticipating what the answer would be, the young man asked: "Do you mean to say that God could tell me the chemical reaction between two elements?" "Absolutely, yes," replied the friend. "If your advancement and happiness depended on your knowledge of the reaction between any two chemical elements, He would find the way to reveal this knowledge to you."

Very soon after this, opportunities for improving methods of operation and conditions about the plant were revealed to the young man. His faith wavered. What did he know about these matters? If his ideas really would improve the methods and the conditions that then obtained, certainly they would have been thought of by the men in charge, men who had been there years before he ever saw the plant. Then came the realization: The ideas were not his. He became conscious of their Source. The moment he detached them from self, loosed them and let them go, he had absolute faith in them, and suggested them to officials of the concern. The suggestions were accepted and put into practice. This was followed by other revelations in the form of ideas, all of which were for the betterment of the plant. Then came the moment in divine order when Principle, expressing through the officers of the industry, selected this young man for the plant engineer. Looking at the situation in a worldly way, there were many dozens of men who were older, more experienced, and more able than he, any one of whom

should have been selected to fill this very desirable and remunerative position.

We doubt whether he knows much more of the technical details of manufacturing than he did two years ago, when he arose and came to his Father. When he accepted the law of Christianity he became a man of purpose: he purposed to enter into and live within the spirit of Christianity. His acknowledgment of the invincible power of its law and the faith to live within the law formed his purpose, and led him to success.

THE TRUE WORSHIPER

The true worshiper is one who rises to the positive experience of the real presence of God and who is bathed with the joy of that experience. The theologian seeks for right ideas of God; the worshiper seeks for God himself. The former speaks of God in the third person—"He is;" the latter knows God in the second person—"Thou art, and thou art my God." It is, of all things, important to discover how to make this great ascent of soul and how to arrive at the meeting place where the finite spirit becomes aware of its divine Companion, though it must not for a moment be supposed that He is far away or in some other country—in the remote heights or in the unfathomable abysses. All that is really needed is to get ourselves into a true condition to discover that He is already there. "To arrive where God is," as St. Augustine beautifully said, "is nothing else but to will to go—to will God entirely is to have him."—*Rufus M. Jones; Pennsbury Leaflets.*

Dwell in thought upon the grandest,
And the grandest you shall see;
Fix your mind upon the highest,
And the highest you shall be.

—*James Allen.*

CONCEIVED OF THE HOLY SPIRIT

REX MORGAN

THERE are those who scoff at what is called a spiritual interpretation of the Bible, because they feel that such an interpretation destroys the truth that the Bible would teach. They lose sight of the fact that the Bible is primarily a book teaching spiritual things, rather than a book recounting the history and the behavior of a very small nation.

As a man is an epitome of God and his universe, we find in man and his experiences that which helps us to understand God. "God created man in his own image, in the image of God created he him." Since man is made in the image of God, we may, by studying ourselves, become more conscious of God and his law.

We should attempt to realize man as one with God in quality but not in quantity, because man can never expect to unfold in consciousness to the point where he becomes God. Picture in your mind a circle, and in that circle a segment that represents the consciousness of man. Conceive of one of these lines as being movable, representing the unfolding of the consciousness of the individual. You will recognize that it is impossible for a part of that circle to become the whole circle. A part can never become the whole. A part of that circle is in quality the same as the whole circle, but in quantity it is not the same.

Men have erroneously thought that Spirit is something outside of themselves and controlled by a law that transcends their own minds so completely that there is no way of contacting it. This erroneous thought is a stumblingblock to many, when some one tries to show them the great truth that man is one with God.

A great deal depends on how we think of God and how we think of man. So long as we think of man as

separated from God, we cannot become conscious of oneness with God. But let us once realize that we are one with God, a part of God, or as Paul has so well expressed it, "joint-heirs with Christ," and we open up in our consciousness the possibility of reaching an ever-increasing consciousness of our oneness with God.

Man unfolds in consciousness according to absolute law. In fact everything in the universe is working according to absolute law. That is God's way of doing things. Those who feel that they can enter into things of Truth in a haphazard way and expect to get results, will be disappointed. The laws of God must be obeyed.

The story of the conception and birth of Jesus Christ teaches one of the most wonderful lessons that man can learn. Since man is an epitome of God and His universe, in man the law of God is working in all of its details. In studying the unfoldment of man we are studying the law of spiritual unfoldment.

Let us trace the development of the human being from the cell to the infant at birth. First there must be a properly conditioned matrix in which conception shall take place. Then there must be the union of the two elements, the masculine and the feminine, and from that union conception occurs. The tiny germ unfolds and grows until it has arrived at full development. The infant is born and learns to take care of itself, to a limited degree.

Now let us trace this unfoldment in a spiritual way. Before the Holy Spirit can impregnate the consciousness of the individual so that there may be a conception of the spiritual, there must be a desire in the consciousness of the individual for the bringing forth of the Christ child. The feminine is the consciousness of love in the individual; the masculine quality is the Holy Spirit.

Let us think of the conception of the spiritual in man as following the same orderly steps as the concep-

tion of the physical. As the infant grows, its mind develops until it becomes conscious of itself as a separate entity. It begins to develop the consciousness that will enable the child to care for itself. Spiritual things mean nothing to it as yet.

As we study the unfoldment of man we find the spiritual birth taking place. "First the natural, and then the spiritual," said Paul. From birth to the time of spiritual quickening, the unfoldment is that of the mental and the physical. Then the conception of the spiritual quality of life takes place, and if the child is to bring into manifestation the spiritual being, he must study the development of the spiritual quality. We must use as much care to bring into manifestation the newborn spiritual consciousness as we have used to bring into the world the physical or the mental.

We must realize that the bringing into manifestation of the spiritual qualities that come through the conception of the Holy Spirit is not a process that takes place after the physical and the mental have passed out of existence; it is simply a growth that incorporates each of the previous qualities into a greater consciousness. When we are capable of being conscious of spiritual things, then we may know for ourselves that we are born of Spirit.

Before the child is born it is not conscious of itself as a separate individual; it knows nothing about spiritual things. Spiritual qualities are inherent within it. Only after birth does the child become conscious of things, and only after birth into the spiritual consciousness do we become conscious of spiritual things.

If in your mind is a realization of spiritual power, to the extent that you can think in terms of Spirit and of spiritual things, then you may know that you are born of Spirit and as a spiritual being can begin to perform your mission in the world. This mission is the bringing

into the consciousness of all individuals an understanding of spiritual things.

When we read the story of the conception and birth of Jesus Christ, let us realize that it is also the story of our own unfoldment. Even as Jesus Christ was born into the world as a little child and in his unfoldment into the Christ consciousness passed through the various experiences that are recorded in the New Testament, so must we pass through each of these experiences until we have met our Gethsemane, have wiped out our personal will, that divine will may come into expression in us so clearly that we shall recognize ourselves as spiritual beings created in the image and likeness of God.

We have a mission to perform; we must not be content to come into consciousness and then remain as infants.

Let us not be satisfied if we are not developed spiritually. Let us ask that God's law of good be made manifest in us and through us, so that we may continually grow into a fuller Christ consciousness. Only as you think, speak, and act through spiritual consciousness will you know that you are a child of God. You cannot know it otherwise. Only as you speak and act from spiritual consciousness will you know that you are born into Spirit.

Knowing that we are born into Spirit and that we are capable of expanding our consciousness to an infinite degree, let us be up and doing. Birth into spiritual consciousness brings with it greater problems and greater responsibilities. The child before birth is wholly dependent upon the mother. When it is born into the world it begins to assume certain responsibilities; when we are born into spiritual consciousness, greater responsibilities devolve upon us. Let us realize, however, that at no time are we separated from God. From our conception and our birth in the physical body, up to and through our conception and birth into the spiritual con-

sciousness, God is with us and he will give us the strength necessary to our need.

What you will evolve into depends upon what use you make of the present. Musicians must spend hours and hours of practice that their fingers, their ears, and their eyes may be developed to perform the work before them.

We cannot use the power of God in selfish, thoughtless ways and expect to reap satisfactory results. Just as the musician must practice hour after hour, just as the artist in any line must practice, so must you realize that you are working toward complete unfolding into the Christ consciousness.

A teacher may hold before you the vision of the Christ consciousness, but it remains for you to apply the principle of the Christ consciousness in your life.

THE MODEL BODY

We spiritualize the body in direct ratio to our perception of the ideal man. John said: "Beloved, it doth not yet appear what we shall be, but when He shall appear we shall be like Him, for we shall see him as He is." This refers to our own perfect Christ self. Christianity is the revelation of the ideal body. The mind must work from the model which we furnish it. The material body is an earthly creation because the model is earthly. Christianity introduces another model. It is the model body we must hold in consciousness, "for as we have borne the image of the earthly, so we shall also bear the image of the heavenly." We must ask for the revelation of the spiritual body, and holding steadfastly to that divine model be transformed into it.—*Scientific Christian Training.*

Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him.—*The Acts.*

TITHING

TITHING is one of the things we have to learn. . . . Ask any friend of yours who is a tither what his experience is, and you will learn that he has received manyfold what he has given.

The first thing it does is to loosen your hold on money; the second, to use what you have. . . . many times the following was given by Jesus: "For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath." Those who *used* their talents were commended, and given more. The one who hid his talent, had it taken from him. Jesus was stating a law in this—the law of cause and effect. We often hear that "as you sow so shall you reap," but we need also to be reminded that: If you do not sow you shall not reap.

What would we think of a farmer who planted no seed and still expected to reap a crop? Are we not in the same position if we refuse to give? "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself."—Proverbs 11:24, 25.

We know that spendthrifts have more happiness, and even more of the necessities and often the luxuries of life, than misers. It is well for us if we can be like the spendthrifts—only on principle, knowing that God is our source of supply.

Tithing does not make our prosperity dependent on mental limitations. We have been so accustomed to believing in lack, that thoughts of doubt often creep in. Tithing brings its own increase, and the longer we tithe the less these thoughts have any power over us. This is what Jesus says about giving: "Give, and it shall be

given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom, for with the same measure that ye mete withal it shall be measured to you again."—Luke 6:38.

We are to think *largely*—let our thoughts increase in their richness. . . .

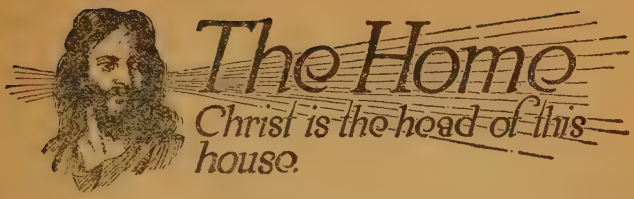
One of the experiences of a tither comes to mind. She was leaving a city of the North to move to the South. She desired to sell some pieces of furniture. The one who gave every evidence of wanting to buy the furniture, did not live up to her agreement. This was not made known until the tither, as we shall call her, had purchased her ticket, and had only two days left in which to sell the furniture. Instead of letting fear, worry, and doubt creep in, the tither took the statement, *God, the good, is all there really is*, and held to that steadily, looking to divine guidance to help her. In a short time the furniture was sold for a tenth more than the original price, the amount which the tither intended to give as a tithe of the money received from the sale.

After the whole transaction was ended, it looked as though divine love wished her to know that her trust was repaid with the full amount of her tithe to God's work. Many are the experiences of tithers which prove that tithing is in accordance with divine wisdom.

Aside from the prosperity that giving brings us, a great sense of satisfaction comes when we know that as each day goes by we are giving, as our share to help others, at least the tenth required in olden days. It also helps us to learn to give more and more. As we do this, the law is fulfilled, and more and more is given to us.

All Thine is mine. All mine is Thine.—*Anna Bonnevier Merritt.*

It is impossible for that man to despair who remembers that his Helper is omnipotent.—*Jeremy Taylor.*



SHALL THE CHILDREN BE TAUGHT

ADELAIDE KENNERLY

WHEN our grandparents were the "younger generation" there was much hatred among the different creeds. If a Baptist, for instance, were inclined to invite a Methodist to his home and to his table, the fact that the other man allied himself with the Methodists precluded any possibility of their becoming intimate or exchanging confidences over the tea table. When by chance a person changed his allegiance from one creed to another (the Congregationalist to the Presbyterian, for instance), it was customary and quite in order for the convert to announce to the listening world that only since his conversion had he found God. Protestants thought that they had nothing in common with Catholics, and were clannish even in their various churches.

That the world is growing more broad-minded and more Christlike each day is a certainty. The international conferences of churches, the Bible class contests, the praise of members of one church for the pastor and the principles of another church, all mark the great turn in the road that leads to God.

An article by William G. Shepherd, in a recent issue of Good Housekeeping, incorporates many interesting facts which are encouraging to all persons who are seeking and working to bring the teachings and the spirit of Jesus Christ into the workaday world.

Mr. Shepherd wrote:

Our nation and the world need religion. We are hearing this statement on all sides. It is gradually burning itself into our minds. We ourselves are seeing the truth of it. Great statesmen who get secret looks at the very inside of this sick world, turn their worried faces toward us, and raise their voices in alarm. "Pray for God's help," said the valiant little Lloyd George when he found himself face to face with terrifying world conditions. "We must turn to spiritual things to avoid revolution," is the gist of the warning that Woodrow Wilson gives us. "We want God to know that we are depending on him," Warren Gamaliel Harding tells his neighbors at Marion before he goes to Washington. And the minute Calvin Coolidge hears of the president's death, he says: "I have faith that God will direct the destiny of the nation."

The article concludes with a suggestion for the teaching of the Bible in the public schools. It points out that six states already provide by law for the reading of the Bible, but they do not permit it to be commented on or explained. In thirty states, with fourteen million pupils, the Bible may be read but seldom is read. Twelve states, with nearly eight million pupils, will not permit the Bible to be read in public schools.

Mr. Shepherd says further:

> I want my children to receive religious instructions in the public schools. And I don't care whether their teacher is Protestant, Catholic, or Jew.

Such is the true spirit of Jesus Christ. When all people want their children to receive religious training, and when parents so fill their hearts with brotherly love that they do not have prejudices against other creeds and religions, then will the world advance spiritually with amazing rapidity; then will all people consider their fellow men sons of God, irrespective of whether all are members of some church. This is the only spirit that will do away with strife and lead men to God.

There is nothing good or evil save in the will. —*Epictetus.*

IS MOTHERHOOD WORTH WHILE

ALICE L. RUTH

"I SOMETIMES wonder whether motherhood is worth all the disappointments, heartaches, pain, and hard work that go with it," a mother wrote from the depths of her family discords. Then followed details of the unkind criticisms of her children, two of them young ladies whose amiability in society was marked.

I want to help this mother and her equally needy daughters, for daughters who watch and criticize Mother's words and actions are needy indeed; they need the grace and the gratitude that make the real woman. This mother had made the mother's oft-repeated mistake of sacrificing herself on the altar of maternal love. "I have worked so hard for my children," was her constant wail, "and they do not appreciate it."

I would say to this mother and to all similarly situated: Give up working for the children and work for God. I do not mean that you should neglect your family and should preach, or raise money for the church. Let your service at home be for God, instead of for your children. God does not require you to work fourteen hours a day to meet the wants of your children. You are thinking of Betty instead of God when you decide that Betty must have her new dress tomorrow, and you push everything else hastily aside. After sitting up late to take the last stitch, when your nerves are tense and your muscles taut, you hear a call: "Mother, did you—?" and you are reminded of a necessary something for Tillie, a something that was overlooked. "Oh, Mother, how could you forget?" and the words of thoughtless youth make you feel unappreciated.

Consider God first, instead of the children, and you will not be disappointed. Say: "God loves me and approves of all that I do." Then do all things as to the

Lord, and do not be moved from that premise. If the children complain, remember that the complaint is not from God, therefore it is not very important. As for being appreciated—it is only the personality that demands appreciation. The pity is not that you are unappreciated, but that your children are devoid of appreciation; they are losing something of real value.

I have a pleasant recollection of a twelve-year-old girl kissing her mother, as she left the table and saying: "Mamma, your dinner was good." I was a guest at the dinner, which was an enjoyable occasion, but the daughter's sweet and unaffected compliment to her mother is the most pleasurable recollection of the event.

There is a way to change the hearts of thoughtless daughters and sons. Never allow yourself to feel hurt; just think, when the cutting words are keenest: That is not the real you speaking, for you, as God's child, can think only kind and loving thoughts; this is but a passing dream from which you will awake in his likeness, pure and perfect. In thus holding the thought of perfection for them, you are helping them to a higher plane of thinking. When you deplore their rude, unfeeling acts, you are holding them in bondage to all the faults that you picture. Do not think of them as "my children;" most of the heartache lies in that thought. Think of them as God's children. Thousands of years ago a woman truly did that, and down through the mists of ages the name, Hannah, shines with undimmed glory.

The reward of motherhood comes to the mother who realizes that each child she bears is God's child and that it is her high privilege to rear it worthy of its high origin. She should teach it to be loving and generous in thought, word, and act, toward every one—for other children also belong to God. She should teach it to see the good in others and to respect their rights. Then the child will see in her all the good that she has taught him to see in others.

THE FAMILY AS A FACTOR IN EDUCATION

BLANCHE SAGE HASELTINE

THE ACQUIRING of education means learning how to contact the world harmoniously and efficiently. Contact it one must, but the degree of satisfaction and of happiness that is gained from the contact depends upon one's education. It is true that many of those who have had little schooling seem happy, but it is also true that a broader education would increase their capacity for happiness. A college education is not always productive of joy and success. The subjects contained in a college curriculum comprise only part of the knowledge necessary to education in its completeness.

Just here the family has its place and opportunity. Since acquiring education means learning to meet the world, or life, successfully, what better school could there be than the family group, which is within itself a miniature world? We are familiar with the plea that it is necessary to live apart from one's family in order to develop individual faculties and talents. Often this idea is merely a form of selfishness, entirely unsuspected by the person who entertains it. The truth is that given a certain amount of time alone for meditation—which is necessary to poise and well-being—individual development is not retarded, but actually quickened, by the daily family association.

Children of high school or college age often feel that they are misunderstood at home, and consequently they long to break away. Parents resent this attitude, and feel hurt at what they term ingratitude. Yet in such cases the parents may be at fault. In their zeal to help their children they may have missed the chief joy in family education. If the family is to perform its part to the utmost, the education must be reciprocal. Education

in the home is not entirely a matter of teaching on the part of the parents, but a happy daily unfoldment of every one in the family circle. The atmosphere of the home changes when this attitude is taken by the parents and understood by the children.

The children are not told to be still because Father is worried. They are told, if the parents are wise, that things seem to be a little "out of kelter" and that they may help Daddy to remember that God is the source of their supply. With this kind of admonition they will no longer think of Father as being cross, but will understand that he is learning, just as they are learning, and that they can help him to realize the truth. In so doing they will be establishing a foundation for their own spiritual growth. Later it will be natural and normal for them to help others because they have been members of a wise and helpful family circle. The family group is not a makeshift, but, rightly understood, it is a mighty instrument for good.

THE KITCHEN

I bless my workshop small today,
  The place unfamed in song or story.
In its dear space great things are made—
  My kitchen laboratory.

For here provision turns to food,
  The magic of God's substance showing;
Here love in action service lends,
  Abundance of supply bestowing.

—Ines A. Fraser; Harmonial Thinker.

The bravest battle that ever was fought;
  Shall I tell you where and when?
On the maps of the world you will find it not;
  It was fought by the mothers of men.

—Joaquin Miller.

BLESSED ARE THE CHEERFUL

HAPPY are the men who naturally do the things they should do at the right time, in the right manner. Sometimes we see a member of a large family who has the gift. How he radiates joy, gladness, sunshine to all around him! On the other hand, we sometimes see a grouchy, crabbed, morbid, faultfinding, dissatisfied member of the family spreading gloom, dissension, and "throwing cold water" on every suggestion that any one makes. I know a father whose sunny disposition makes him attract everybody; he is the life and joy of the family. No matter what happens, he is always happy and always has a smile of cheer and comfort. People turn to him for advice and consolation, as naturally as water runs downhill. His own children cuddle up to him and look for his sunny face. It is a wonderful blessing, this gift of cheerfulness. Often the person having it is not deserving of as much praise as some others whose natural disposition is gloomy, but who have, by hard fights and prayers, developed a more cheerful nature. These deserve great honor for the noble fight they have put up. . . .

. . . it is far more blessed to give than to grasp. . . . it is a scientific, as well as a great, moral truth that we can only receive into ourselves as we are ready and willing to give out. The gift of cheerfulness, of smiles, of kindness, of consideration for others, the gifts of praise and appreciation, of thanksgiving, must go out from us every day or they will be lost, never to come our way again. Life does not, like Lot's wife, look backward; life is always stepping forward; if we do not scatter our flowers of blessedness we leave life so much the more barren, and gradually but surely we ourselves will lose our gift. The little miserly soul cannot enjoy life or share it with that broad, deep, sweep as

does the generous and happy soul. He becomes a mental and moral cripple.

We all know individuals whose very presence radiates love, joy, cheer, and strength. Their presence is medicine to our souls. We feel their benign influence; it calms and soothes us. It is like stealing into a shady nook beside a quiet stream in the primeval forest, after a walk through a hot, dusty, sun smitten field. . . .

Christ uttered another great scientific reality as well as a great religious promise when he said: "Blessed are the peacemakers, for they shall be called the children of God." For cheer giving, peacemaking is of God.—*The Home Magazine.*

A TREATMENT FOR HARMONY IN THE HOME

Every one in this house wants to do what is right.
We all are peaceful, calm, and harmonious.
We love one another.
We feel kindly toward one another.
We have charity each for the other.
We do not notice or condemn each other's faults.
We all are children of God, on our upward way, and by his every thought and every act each one tries to help the other members of the family. . . . —*F. Harley.*

Many mothers hold their children under the bondage of such selfish love that the little ones become stubborn and unruly. They feel that they are not free, and they rebel. The parent loves the child so much that the little one is hardly allowed to act or to think for itself. This course tends to discourage the child's natural initiative and ability. Such mothers frequently wonder why their children are ungrateful for all that has been done for them. A love that binds is not true love. A mother's love should guide and encourage a child's ideas, instead of hindering them.—*Lowell Fillmore.*

MOTHERHOOD DEPARTMENT

THE MOTHER

The mother, in her office, holds the key
Of the soul; and she it is who stamps the coin
Of character, and makes the being who would be a savage,
But for her gentle cares, a Christian man.
Then crown her queen o' the world.

—*Old Play.*

The offices of motherhood are the most mysterious and the most sacred in life.

In giving form to a soul, the mother approaches the character of the Deity, whose creative triumphs were forecast in the words: "Let us make man in our image, after our own likeness." The mother also creates in an image of herself, through the power of attraction, by which she calls the child to her.

At conception, the mother begins the education of her child. From that time to the hour of birth, there is welded a unity of thought and purpose by which the physical mother becomes the spiritual mother. The passing from the physical to the spiritual is an intensifying of the idealism that images perfection. In the growth of the ideal the mother mind comes to the realization of its divine privileges; then it says: "Thou art my beloved son; this day, this hour, in this consciousness of innate loveliness, have I begotten thee."

Before the child is born, as truly as after the child is born, its trend of character is strengthened or modified. In this respect, the mother in a measure lives two lives—her own and her child's. By her influence during prenatal days, the mother becomes supreme in the immediate destiny of the child. If her influence be of the heavenly, she will appreciate the Virgin motherhood, and her child daily will increase in wisdom and in stature, and in favor with God and man.

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

To follow the custom of laying an extra plate for the divine Guest at every meal would be a wonderful reminder of our acknowledgment that

"Christ is the head of this house;
The unseen guest at every meal,
The silent listener to every conversation."

There could be no careless eating and drinking with such a reminder before us; there could be no unprofitable conversation or discordant thinking.

As we partake of the food before us let us remember that we give it the quality of our thought, and let us so eat in joy and thanksgiving that we may keep our temples whole and acceptable to the Lord.

Father, while we partake of these, thy bountiful blessings, with thankful hearts we praise and thank thee that thou hast filled us with the living substance of intelligent Life.

Father, we thank thee for these symbols of thy love. May they nourish our bodies, and may the spiritual food which they represent feed our souls and make us still more thankful for thy bounty. Amen.

Dear Lord, we thank thee for the richness of thy bounty. Bless this food to the nourishment of our bodies, and feed our souls upon thy living Word. We ask in His name.

In this food we acknowledge the spiritual manna that daily comes fresh from thy hand, our loving Father. We thank thee that all our needs are now supplied, that our strength is renewed, and that our lives are hidden with Christ in God.

SOCIETY OF SILENT UNITY

Be still, and know that I am God.

INSPIRED BY THE SPIRIT OF TRUTH

Silent Unity represents the healing department of the Unity School. It ministers to those needing help, without seeing them personally.

We are glad to help with our prayers all who have faith in the power of God. Physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we will pray mightily for you. "With God all things are possible."

Silent Unity will pray for you, and instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

The expenses of the Silent Unity work are met entirely by freewill offerings. "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over."

All letters are strictly confidential.

In writing Silent Unity for help, be sure to give your full name and address.

UNITY SCHOOL OF CHRISTIANITY
SILENT UNITY DEPARTMENT
917 Tracy, Kansas City, Mo.

HEALING THOUGHT

July 20 to August 20

I AM LIFTED UP AND HEALED BY THE POWER AND DOMINION OF THE CHRIST MIND.

PROSPERITY THOUGHT

July 20 to August 20

THE SPIRIT OF SUCCESS IS WORKING WITH ME AND I AM IN ALL WAYS PROSPERED.

HEALTH

I am lifted up and healed by the power and dominion of the Christ Mind.

A proper understanding of the meaning and the place of Christ in creation clears up many perplexing questions of religion. Spiritual understanding reveals that Christ is God's idea of man—the ideal man which we all are striving to make manifest. To be lifted up and healed by the power and dominion of the Christ Mind means to be able to evolve to this spiritual state of consciousness until both soul and body express the Christ perfection. Jesus made this demonstration in a larger measure than any other man that has ever lived. He accomplished this by constantly identifying himself with God's idea of man; he called this idea the Father. When we rise to the Jesus consciousness we become joint heirs with him to all that exists in what Jesus called "the kingdom of the heavens."

PROSPERITY

The Spirit of success is working with me and I am in all ways prospered.

It is plainly taught in the Scriptures, and universally accepted by people who think, that everything that appears had its origin in God. God is Spirit, and Spirit is made manifest through mind. When we identify ourselves with Spirit, and work in harmony with Spirit, we naturally draw to us spiritual substance, which expresses itself in whatsoever form we desire. When we affirm that our prosperity is from God through Christ, nothing can interfere with our ultimate success; hence our statement: "*The Spirit of success is working with me and I am in all ways prospered.*"

SUNDAY LESSONS

LESSON 2, JULY 13, 1924.

Unity Subject—GROWTH IN WISDOM.

International Subject—THE BOYHOOD OF JESUS.—Luke 2:40-52.

40. And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

41. And his parents went every year to Jerusalem at the feast of the passover.

42. And when he was twelve years old, they went up after the custom of the feast;

43. And when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not;

44. But supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance:

45. And when they found him not, they returned to Jerusalem, seeking for him.

46. And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions:

47. And all that heard him were amazed at his understanding and his answers.

48. And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing.

49. And he said unto them, How is it that ye sought me? know ye not that I must be in my Father's house?

50. And they understood not the saying which he spake unto them.

51. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these* sayings in her heart.

52. And Jesus advanced in wisdom and stature, and in favor with God and men.

GOLDEN TEXT—*Jesus advanced in wisdom and stature, and in favor with God and men.*—Luke 2:52.

SILENT PRAYER—*My wisdom is not of men. I am not bound within the limits of human understanding; the Christ is my teacher.*

Jesus represents the growing inner consciousness that we are sons of God. Joseph represents the son of man. Mary represents the divine motherhood. These individualized ideas have place in individual consciousness, and they unite to make Jesus a complete expression of God—a perfect manifest man.

Why the Son of God, the formless and invisible, should become formed and visible is perhaps best explained by the general statement that God works by the law of creation. To create is to bring into being. Creation involves first the idea and then its outer fulfillment.

Bringing the Son of God into manifestation is called regeneration by some and evolution by others. Men may differ as to the character of the process by which the manifestation is perfected, but the final result is the same. All men are striving to be God manifest. "Ye therefore shall be perfect, as your heavenly Father is perfect."

"The child grew, and waxed strong, filled with wisdom: and the grace of God was upon him." The growth of the Jesus consciousness in strength and wisdom is not always plain to the outer man. The grace of God upon him brings about an inner spiritual strength which remains hidden until it reaches a given development in all parts of mind and body. First the person realizes a change in thought; next, a distinct freedom in body. When the growth is regular, there is a spiritualization of the centers of the mind and the body, until the whole twelve have been raised to a higher rate of activity, and there comes a clearer perception of Truth. This change is symbolized by the custom of going up each year to the feast of the passover at Jerusalem. The passover is the passing over from a lower to a higher plane of consciousness. To attain this result,

sacrifices have to be made in the city of Jerusalem, or place of spiritual peace and harmony. One who is progressing in orderly steps in regeneration finds himself giving up sense appetites and passions. Giving these up requires a going within the consciousness, in which is a place of peace (Jerusalem), and a returning to the without with the fruit of communion.

Sometimes soul and body (Mary and Joseph), in their hurry to return home, or to come to the surface of life, forget the young child Jesus, or take it for granted that he is in the company. But he is not found, and they return to seek him. This means that we are to be specific in bringing forth from the inner, or invisible side of being, all the factors that enter into consciousness. If we do not bring forth these factors, we shall have to return sorrowing, after "three days." This return symbolizes an entering into spirit, soul, and body, where we find the Son of God in the temple, "sitting in the midst of the teachers." The thoughts in the organism that preside over and regulate the various functions are here referred to as teachers. Jesus, the wisdom of God individualized, gives these teachers a new understanding of divine law, and all are amazed at the revelation.

The work of Jesus in the "Father's house" is essential to the development of health of mind and body. The outer consciousness may not understand (verse 50) why the all-powerful Son of the Most High should spend so much time in inner communion. Experience proves that this communion is necessary. Those who give due attention to it find that harmony is established and that harmony may be brought to the outer realms (Nazareth) and made to serve and to be subject, in the common walks of life. This balancing of the within and the without brings about the harmonious evolution in soul and body that is described in verse 52: "And Jesus advanced in wisdom and stature, and in favor with God and men."

QUESTIONS

1. Why was the Son of God brought into visible manifestation?

2. For what final result are all men striving?

3. What does the grace of God accomplish in man's development?

4. What is the passover?

5. What is one of the vital points in developing health of mind and body?

LESSON 3, JULY 20, 1924.

Unity Subject—TWO BAPTISMS.

International Subject—THE BAPTISM OF JESUS. —Mark 1:1-11.

1. The beginning of the gospel of Jesus Christ, the Son of God.

2. Even as it is written in Isaiah the prophet,
Behold, I send my messenger before thy face,
Who shall prepare thy way;

3. The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight;

4. John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins.

5. And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins.

6. And John was clothed with camel's hair, and *had* a leathern girdle about his loins, and did eat locusts and wild honey.

7. And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose.

8. I baptized you in water; but he shall baptize you in the Holy Spirit.

9. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan.

10. And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him:

11. And a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

GOLDEN TEXT—*Thou art my beloved Son, in thee I am well pleased.*—Mark 1:11.

SILENT PRAYER—*Divine obedience now works in me and I freely let go of worldly thoughts and worldly ways.*

Jesus Christ is the name of the spiritual Mind that is continuously making its appearance in man's consciousness. To bring this Mind into manifestation, man must first have an active desire to do right in the sight of God, and a willingness to give up the things that stand in the way of righteousness. John the Baptist represents the innate principle in man that ever seeks to do right. Its origin cannot be located—it comes out of the wilderness. The whole human family is naturally true and honest, and this rugged reformer is a child of nature. Culture does not make people honest, nor does it bring out their natural virtues. The inner soul consciousness that draws its nourishment from nature's storehouse opens the way for the advent of Spirit.

All Christian workers recognize the necessity for John the Baptist's making straight the consciousness before the descent of the Son of God consciousness, represented by the dove of peace, that follows the Jesus baptism. In every church revival this law is exemplified over and over; the necessity of letting go of the old life is proclaimed as part of the price of the new grace in Christ Jesus. The great joy that comes to those who comply with this condition is evidence of the efficacy of the process.

We who study spiritual science apply the great law of mind action in an inward instead of an outward way. Instead of making outward acknowledgment of sin and repentance, we look within our thought realms, and through the power of the Christ we cast out the error and

bring Truth into action. We get a comprehensive understanding of the law by which the purification of the soul is accomplished, and our work is enduring and far-reaching.

The John the Baptist baptism represents the cleansing of the mind that must precede the receiving of the higher or spiritual consciousness. After Jesus had received this cleansing of consciousness, which is represented by John's baptism, Divine Mind descended upon him with its peace, and acknowledged him as Son; in other words, he received the second or spiritual baptism. To receive new ideas one must willingly give up old ones. Some people are slow of spiritual growth because they are tenacious in holding to mortal thoughts. The thoughts and the ways of the mortal man are dear to them—they do not go with Jesus to be baptized of John.

We recognize, however, the great good that Christian workers all over the world are doing in making men better. A true revival is always a revival of righteous thoughts and acts and is sure to bring forth good fruits. There is a sympathetic unity between the minds of those who constitute the human family, and a reform in one part of the world is sure to be followed by a change for the better in another part. The righteousness that is making itself felt so wonderfully in so many of the affairs of men today has its origin in great religious revivals.

Events portend a Holy Spirit baptism the world over. There is a great influx of spiritual power into the world. Those who accept Truth and put away the evils of the carnal mind find soul happiness and bodily health far beyond anything ever before experienced in human history. Truly, the heavens are now opened, and the proclamation is being made to all who are genuinely repentant: "Thou art my beloved Son, in thee I am well pleased."

QUESTIONS

1. What is the name of the Mind that is making its appearance in man's consciousness? What is the first step in bringing Mind into manifestation?

2. What does John the Baptist represent?

3. What are the two baptisms taught in this lesson?

4. What must one do in order to receive new ideas? Why are some people slow of spiritual growth?

5. What results are obtained by those who accept Truth and put away the evils of the carnal mind?

Lesson 4, July 27, 1924.

Unity Subject—TEMPTATION.

International Subject—THE TEMPTATION OF JESUS.—Matt. 4:1-11.

1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2. And when he had fasted forty days and forty nights, he afterward hungered.

3. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread.

4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5. Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple,

6. And saith unto him, If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee:

and,

On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

7. Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God.

8. Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;

9. And he said unto him, All these things will I give thee, if thou wilt fall down and worship me.

10. Then saith Jesus unto him, Get thee hence, Satan:

for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11. Then the devil leaveth him; and behold, angels came and ministered unto him.

GOLDEN TEXT—*In that he himself hath suffered being tempted, he is able to succor them that are tempted.*—Heb. 2:18.

SILENT PRAYER—*I am free from mortal ambitions. I know that Spirit is the only life, substance, and intelligence—the one source of all wisdom and power.*

The individual consciousness must be disciplined and tested before it can become master of the thoughts. The Spirit of truth is a great universal power that connects man with God, and, like an enthusiastic teacher helping a bright student, pushes us right forward to the lessons that will most quickly prove our ability.

The "devil" is the mass of thoughts that have been built up in consciousness through many generations of earthly experiences, and crystallized into what may be termed human personality, or carnal mind.

In the development of the Christ mind an entirely new and wider set of ideas and situations has to be met. The experiences of Jesus show us how to deal with the thoughts and the desires of the soul and to place them under proper discipline. One needs spiritual discernment and unselfish devotion to the highest truth to enable him to meet and overcome the temptations of the personal consciousness. Thousands are baptized by Spirit, but when led into the wilderness of their own subjective natures, they fail to rise into the clear atmosphere of Spirit. Using their God-given power for selfish ends, they fall short of the Jesus Christ man. He is "in all points tempted like as *we are, yet* without sin." Here is where the test comes and the difference between the Son of God and the Son of man is brought out.

When we are following Jesus we rise above the

demands of the flesh and of the sense world. The forty-days fast represents a general denial of sense demands. The period of fasting may not be reënacted in detail, but we in our thoughts live above the material needs. We are led up, and our appetites and our passions are so quiescent for a season that we think that they will never again trouble us. But "he afterward hungered"—this is a return to sense consciousness.

The suggestion of the devil (sense consciousness) that we turn stones into bread tempts us to affirm the material to be sufficient to satisfy our hunger, and to depend upon it, instead of looking for the Word of God, the bread that comes down from heaven. Hereafter we are to feed our souls with new truths daily, that our souls may grow in spiritual ways.

Making money out of spiritual powers is especially common today. This also is turning stones into bread.

The second temptation means that one cannot with impunity go suddenly from a very high state of spiritual illumination down into body consciousness. Neither can one safely make a display of his spiritual power.

The third temptation comes when we have attained a very high state of mastery over material thoughts, so that we can control outer events. To exercise this control for personal ends is to worship personality, the devil. When this temptation arises in our experience we should know that under divine law there is but one worthy of our worship and service, the Lord God.

QUESTIONS

1. What is the universal power that connects man with God?
2. What is the devil?
3. What do the experiences of Jesus show us?
4. What does the forty-days fast of Jesus represent?
5. What is the meaning of the three phases of temptation that came to him?

Lesson 5, August 3, 1924.

Unity Subject—THE FIRST RECOGNITION OF SUBCONSCIOUS FACULTIES.

International Subject—THE FIRST DISCIPLES OF JESUS.—John 1:35-46.

35. Again on the morrow John was standing, and two of his disciples;

36. And he looked upon Jesus as he walked, and saith, Behold, the Lamb of God!

37. And the two disciples heard him speak, and they followed Jesus.

38. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Teacher), where abidest thou?

39. He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour.

40. One of the two that heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ).

42. He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).

43. On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me.

44. Now Philip was from Bethsaida, of the city of Andrew and Peter.

45. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph.

46. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.

Golden Text—*Jesus saith unto him, Follow me.* —John 1:43.

Silent Prayer—*I bid the powers of the inner man to come forth.*

By cultivation the spiritual mind becomes an active factor in the consciousness. It has to be desired and sought before it becomes a part of one's conscious life. John the Baptist, the conscious mind, is expecting, looking for, and earnestly desiring a greater realization of spirituality, because he knows that he is not fulfilling his ideal of manhood—hence his prophecy that there would come one whose shoe latchet he was not worthy to unloose.

A willingness to give up the mortal man in order to receive the divine is most propitious to the regenerative process. Many people are ambitious to put on Christ, but they are not willing to give up the mortal man in order to do so. John had a following, yet he was willing that his disciples should go to Jesus. He openly acknowledged him as the "Lamb of God." This is his acknowledgment of the innocence, the purity, and the utter unselfishness of the Christ mind. This mind has no personal ambition; it is innocent, loving, and obedient to the call of God, as the lamb is obedient to the shepherd.

When the conscious mind recognizes the Christ mind the faculties of the man gradually open to the divine consciousness. The faculties then center about the Christ mind, learn from it, and obey it, as symbolized by the disciples of Jesus Christ. Andrew represents the strength of mind; great joy, whereby strength is augmented, comes when the soul finds the inexhaustible source of all strength. This joy is expressed by Andrew in the words: "We have found the Messiah." Strength is clearly related to substance (Simon), which is spiritually known as faith. "Faith is the substance of *things* hoped for." (A. V.) What we hope for and mentally see as a possibility in our lives comes into visibility, and we call it substance.

Philip means "a lover of horses," and is symbolical of the vigor, power, vitality, and energy of the mind. It

is of the same "city," or thought center as Andrew and Peter. Physiologically this "city" is the great nerve center and body brain called the solar plexus. The presiding genius of this center is love (John), but its name is not mentioned because it is not yet in evidence. It is understood that John is a brother of Andrew and one of the two who first recognized Jesus. Love is modest and retiring, "seeketh not its own."

Nathanael is the imaging power of the mind. In the realm of the real (Israel) it is guileless, innocent of error images. It is open and receptive to the beauty and the perfection of Being. This faculty makes the great artist, when the soul is lifted up with spiritual fervor. The guileless innocence of the Nathanael state of mind causes the religious enthusiast to believe all things about Spirit and the world invisible. Exercised without the Christ understanding, it is personal credulity. It is the image maker in the psychic; the clairvoyant may be deceived to any extent by its conjuring power. It is not in itself error, but may, like all the other faculties, be used in erroneous ways. When the mind of Spirit uses it, as when Jesus discerned Nathanael when he was concealed under the fig tree, it is without guile. In the communication of God with man this faculty plays an important part. It receives divine ideas and reflects them into the soul in dreams and visions. This process is typified in the opening of the heavens and the seeing of the "angels [thoughts] of God ascending and descending upon the Son of Man."

QUESTIONS

1. How does the spiritual mind become an active factor in consciousness?

2. What is meant by acknowledging Christ as the "Lamb of God"?

3. What occurs when the conscious mind recognizes the Christ mind?

4. Name some of the disciples and tell what they represent.

5. Explain in detail the metaphysical significance of Nathanael.

LESSON 6, AUGUST 10, 1924.

Unity Subject—TRANSMUTATION.

International Subject—THE FIRST MIRACLE OF JESUS.—John 2:1-11.

1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:
2. And Jesus also was bidden, and his disciples, to the marriage.
3. And when the wine failed, the mother of Jesus saith unto him, They have no wine.
4. And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.
5. His mother saith unto the servants, Whatsoever he saith unto you, do it.
6. Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece.
7. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.
8. And he saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it.
9. And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants that had drawn the water knew), the ruler of the feast calleth the bridegroom,
10. And saith unto him, Every man setteth on first the good wine; and when *men* have drunk freely, *then* that which is worse: thou hast kept the good wine until now.
11. This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

GOLDEN TEXT—*Whatsoever he saith unto you, do it.*—John 2:5.

SILENT PRAYER—*Substance and life are unified in me, through Christ.*

A "day," in man's development, is a state of consciousness. The first day represents the spiritual consciousness, the second day represents the soul consciousness, and the third day represents the body consciousness. A marriage is a union of two states of consciousness. Cana means "a place of reeds," referring to musical sounds; in body it means the larynx. Galilee means "to whirl," and represents power, force, energy, acting in conjunction with substance. "The mother of Jesus" is intuition. Jesus, the manifestation of the perfected man, is conceived in the intuitive nature and molded in her substance.

The I (Jesus) and his disciples (faculties) are always bidden to these unions of planes of consciousness. In spiritual development intuition is the guide in matters pertaining to the outer world: "The mother of Jesus was there."

The wine represents the vitality that forms the connecting link between soul and body. It is an all-pervading free essence that is generated from the nerve substance, or water of life. This wine of life, or free vitality of the organism, must be present in large quantities before a blending of thoughts, or of soul and body (wedding), can be successfully made.

When the *I* is "lifted up," there is a higher vital action imparted to the whole consciousness. Jesus said: "I, if I be lifted up from the earth, will draw all unto myself." The lifting up of the *I* is the result of spiritual perception of Truth. When we discern the real truth of being and our relation to it, there is a new and higher consciousness established. This greater energy is first imparted to the soul, or thought realm, and through it to the body. This whole process is under law. There is a definite consecutive connection of thought and thing, through laws that may be discerned by man and used universally. At the close of the chapter previous to the chapter from which today's lesson is taken, Jesus

had caught sight of the spiritual realm, and said: "Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man."

This high perception of man's union, through I AM, with the divine harmony must by the law of sympathetic vibration be imparted to every part of his consciousness. The marriage that took place in Cana of Galilee symbolizes a union of thought that was transmitted to all parts of the body.

When the vitality is low there is cessation of transmutation of substance from material to soul. In the regenerative process we feel the effect of this cessation as an inability to concentrate our thoughts. When the intuition calls to I AM, "They have no wine," or vitality, Jesus says to her, "Woman, what have I to do with thee?" A Bible authority says that his remark is more correctly stated in the words: "Woman, what is there between me and thee?" This interrogation depicts the questioning attitude of I AM. It is not clear in its understanding of what is to be done. It is looking forward to a time when it will act, but its "hour is not yet come." We find ourselves wanting to see all the steps of our actions before we begin, but in spiritual processes we have to proceed without foreknowing the various steps. If we go ahead and speak the word, the law will see us through. The elemental forces of Being (servants) are at hand to carry out our orders, and the intuitive perfection of Truth (woman) within us commands that those forces do our bidding.

The "six waterpots of stone" represent the six ganglionic centers in the body, which are filled with the water of life, or nerve fluid. That this is not a literal narrative of the supplying of a wedding feast with wine is made evident when one considers the quantity produced. Each vessel contained about twenty-five gallons, and the total was about one hundred and fifty gallons. This would supply a regiment with stimulant at a feast.

The symbolism of this miracle represents the abundance of vital energy which may be generated from a union of I AM thought with the water of life, or nerve fluid, in the various centers of the organism. With every thought we are setting the nerve fluid into a state of action, and it rushes to any part that is the center of attention. When we have been much excited or interested there is a concentration of vitality in the head, and if we do not know how to restore and equalize this vitality again in the body, we have a headache, or the stuffy condition called a cold.

But in regeneration there is a permanent transmutation of this vital essence to higher consciousness, and a new element is introduced into the organism. "The ruler of the feast" (God) praises the transmuted essence as the best offered at the wedding feast.

QUESTIONS

1. What does a marriage represent in consciousness?
2. What does wine represent, in metaphysics, and what is meant by: "They have no wine"?
3. What do Cana and Galilee mean?
4. What is "the mother of Jesus," and what is meant by the words of Jesus: "Woman, what have I to do with thee?"
5. Who is the "ruler of the feast"?

Loud speech, profusion of words, and possessing the skillfulness in expounding Scriptures are merely for the enjoyment of the learned. They do not lead to liberation.—*Sankaracharaya.*

Exercise every virtue and flee from every vice; for virtue draws others after it, and a vice draws others after it; the reward of virtue is virtue, and the reward of vice is vice.—*Ben Asai.*

SOCIETY OF SILENT UNITY

"Be still and know that I am God."

EXTRACTS FROM LETTERS

THE LORD'S SUPPER

In Jesus' words to his disciples, as recorded in Matt. 26:26-28, Mark 14:22-24, and Luke 22:17-20, there is nothing to indicate that he expected his followers to establish an ordinance such as the one commemorating the Passover supper which he ate with his disciples. Neither was there, in those words, anything to show that he intended us to keep on eating the bread and drinking the wine in remembrance of his death. Jesus was trying, through the medium of the Passover supper, to teach his disciples the true meaning of the Passover: that his body and his life were given for the redemption of the race. The Passover supper had already been established by the Jewish nation, and once a year the Jews ate it. Jesus sought to show his followers that he was the fulfillment of that which had been typified by the saving of the first-born of the Israelites through the sprinkling of blood on the doorposts and lintels. He wanted his disciples to understand this, and afterward, whenever they partook of the Passover supper, to do it in remembrance of him and not in remembrance of the old thought under which they had been observing it. They were to cease looking back to the passover from Egypt, and were to see him as the fulfillment of all that to which their old feasts, prophecies, and the like, were pointing. We do not believe that Jesus intended to found a new ordinance; he sought to teach a truth, the truth back of the ordinance that they were at that time keeping.

Paul (not Christ), in I Cor. 11:25, 26, inserts the

words, "as often as ye drink *it*," but we do not think that it was meant even in that case as a command to establish an ordinance to be continued. The Jewish people were used to eating the Passover supper. Those who believed on Jesus Christ, when they partook of it as was their custom, were to do it in remembrance of Jesus Christ, not with the old thought of it. As often as they did it, Paul said, they proclaimed "the Lord's death till he come." Paul had told the Corinthians that they were eating and drinking unworthily, and he sought to reveal to them the true meaning of discerning the Lord's body. He told them that if they discerned themselves they would not be judged. Evidently they saw no connection between the resurrected, spiritualized life and body of Jesus Christ and the truth about their own spirits, souls, and bodies: that they could take this same substance and life, thus lifting themselves into the resurrection with Christ, wherein salvation is complete for the entire man. Because they did not discern this truth, many of them were weak and sickly, and many died. Many today are very faithful in the outer observance of the Lord's Supper, but do not discern the spiritual truth that it teaches. When the truth is understood and practiced, *abiding* health and life result.

The experience of a certain woman was as follows: She was a member of a church, and once a month she faithfully partook of the communion service. This was a great joy to her, and a very sacred thing. One Sunday, while she was waiting at the close of the preaching service to take her place with the others who were intending to stay for the communion, this word came to her very clearly from within, just as though Jesus Christ himself spoke to her: "*I have come* to you." Then she saw, as the light within her revealed the truth, that Jesus Christ is alive, not dead, and that he is here. Then how could she remember his death any more?

She never partook of the Lord's Supper in the outer again, though she daily realizes his spiritual blood and body as the life and substance of her whole being. She drinks the wine (life) with him anew day by day in the Father's kingdom, for she has, among other things, learned the truth of Jesus' words: "Lo, the kingdom of God is within you."

THE PERFECT BODY

Man is the offspring of divine mind. The offspring of mind is an idea. Man, as an offspring of God, made in his image and likeness, is God's idea of perfect man. This perfect man is complete always, spirit, soul, and body. The body ever exists as perfect in God's idea, and the fact that it may outwardly appear imperfect does not in any way impair the perfect spiritual body which exists in the realm of ideas. The girl who was born with a deformity in her leg can be made every whit whole through the knowledge that her body ever exists in divine mind as a perfect body, that the idea back of it is perfect, and that through the power of Jesus Christ it is now caused to manifest the perfection of Spirit. In Truth it really is perfect.

THE INNER SPIRIT OF LAW

The laws given in the Bible are not void. It is only when we naturally do the things that are right that we no longer need any outer commandments. By obedience to the law of love that Jesus Christ gave us, and to the Golden Rule, we live in keeping with the inner spirit of the Ten Commandments. The law of love that Jesus laid down is that we shall love the Lord our God with all our hearts, minds, souls, and strength and our neighbor as ourselves. The Golden Rule commands us to do to others as we wish them to do to us. Love and unselfishness put into practice are all the law that we really need; but until one can thus practice the inner spirit of the law he has need of the outer commandments

to guide his acts. The law does not become void, but as we come into the Christ light and love we no longer need anything outside of us to tell us to do certain things and not to do other things. We naturally do the things that are right and just and loving and kind.

One of the Ten Commandments is, "Thou shalt not kill," but in I John we are told that he who hates his brother is a murderer and no murderer has eternal life abiding in him. When we understand the inner meaning of this law, which deals with our thoughts toward another, we immediately begin to cleanse our minds from all unforgiveness and to fill our hearts with love and good will toward everybody. When we have accomplished this change we no longer need the outer command not to kill, because our love for all people and for everything keeps us from even dreaming of killing.

The same rule holds good with the commands not to steal and not to bear false witness against another. If we love our neighbor as ourselves, we shall never think of taking anything that belongs to him or of harming him in any way. We should rather give to him and help him. The law also says: "Thou shalt not commit adultery," but Jesus said that if a man even looks on a woman to lust after her he has committed adultery with her in his heart. So we see the need of a thorough cleansing of the thoughts and the desires, that we may be pure in mind as well as in body. One could examine all the commandments and all the laws and ceremonies of both the Old Testament and the New Testament and find that at the back of each one there is an inner truth. This inner truth is the spirit of the law that should be kept.

We know of no law that would hinder a woman's marrying her husband's brother, were her husband to die. In fact, the law of Moses commanded a brother to take such a woman, if her husband had died childless,

and raise up seed to the deceased brother. Nor do we see any reason why, if she wished to do so, a niece should not marry the husband of an aunt who had died. It is not *whom* one marries that matters so much—provided one does not marry a very near blood relative—but it is *how* he lives after he is married that counts. A marriage ceremony is not a permit for men and women to live lives of uncontrolled lust. The standard in all true marriages is purity. In the true marriage both husband and wife recognize that the body is the pure and holy temple of the living God, and they desire to keep themselves true in every way to the Christ standard of living.

FATHER AND SON AND HOLY SPIRIT

An article in Unity magazine states that the formed man is not the work of God, but of the Lord God, and that He is the second person in the Trinity. Am I to understand that the Lord God is the same person as the Christ? My understanding is that the Christ is the second person in the Trinity.

You are right in concluding that the Lord God, or Jehovah, and Christ are one and the same, and the second person in the Trinity. In this relation, of course, one recognizes a distinction between Christ and the man Jesus.

In seeking to understand clearly the persons of the Trinity, it is helpful to see God, the Father, as the molder; Christ, the Son, as the Molder's perfect idea or likeness of himself; and the Holy Spirit as the pure substance that clothes the perfect idea, or images it, in manifestation. Christ, or Jehovah God, is the sole expresser of the Father; thus he is "the only begotten from the Father." Thus, also, only that which is expressed by Christ is real and true. The Holy Spirit clothes upon that which is expressed by Christ. Christ furnishes the pattern for the manifestation; Holy Spirit pours spirit substance into the pattern until it becomes a manifest creation.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address.—*The Editor.*]

HEALTH

Rochester, N. Y.—About a month ago I wrote asking your prayers that I might be healed. I had had three operations on my nose, and the specialist said that I should have the fourth one at once; also that I must have my tonsils removed. I was suffering so from headaches that I could scarcely think. I rejoice to tell you that, thanks to God and to Silent Unity, I have been healed. The headaches have completely disappeared and my sense of smell, which I lost eight years ago, has been fully restored. I feel better than I have ever felt before. Every one I meet remarks about how well and how happy I look. Since I have found Unity, life looks bright and happy.—*F. H.*

Lakeland, Fla.—I wrote asking for prayers, as I was in bed because of throat trouble. From the time the letter was mailed I improved. The following day I was up and about my housework. The throat was healed, the lumps on the side of my neck disappeared, and I have experienced wonderful spiritual uplift.—*Mrs. G. C. R.*

North Reading, Mass.—The blemish on my face that some said was a skin cancer has left me. I washed it off today. I thank God and Unity for this relief. It seems like a miracle.—*Mrs. M. J. M.*

Anderson, Tex.—I have received a great blessing. I am healed. My leg is as well as ever. I can never thank God and Unity enough for this great blessing. God bless you in your good work.—*M. C.*

Swissvale, Pa.—Last Sunday I was taken violently ill. My mother sent telegrams to you and I was quickly relieved. Accept my heartfelt gratitude and the inclosed love offering.—*A. F.*

Oakland, Calif.—I asked Silent Unity for healing. I was healed before my request was received by you. I am blessing Silent Unity for what it has done for me.—*Mrs. G. S.*

Beaver Dam, Wis.—You may discontinue prayers, as the lumbago has entirely disappeared. I am inclosing a love offering.—*K. E. P.*

Sacramento, Calif.—About three weeks ago I sent you a telegram requesting prayers for the healing of my daughter, who was very ill from diphtheria. In less than twelve hours she was on the road to recovery. Within a week all traces of the disease had disappeared and the quarantine was removed. During her illness she learned The Prayer of Faith by heart. We all are happy and thankful to God and to you dear people for the prompt help which we received in our greatest need.—*C. A. S.*

Hollywood, Calif.—I wired you asking for prayers for healing of infection and very high fever in R.'s throat. The doctor thought that he was in a very serious condition and would have to remain in bed for at least ten days. R.'s temperature was 105. I wired you at night, and the next day the fever and the white patches in the throat had gone. The next day he sat up in his room; the following day he went to work. I am so very thankful to God and to you. —*Mrs. R. C.*

Providence, R. I.—A little more than a year ago I was a nervous wreck, but without medicine I have been made whole. My mother's faith in Truth first began to heal me, for at that time I was opposed to Truth.—*Miss B. L. W.*

Asheville, N. C.—I was a physical wreck when my sister brought Unity to me. I had tried everything else, so I thought that I would see what Unity could do. I put my trust in God. Today I am well.—*L. R. B.*

Santa Rosa, Calif.—I am writing to tell you that I am well. The asthma has left me. I thank God and Unity for this wonderful healing. Please accept my love offering. I send it with blessings.—*Mrs. W. M. M.*

Los Angeles, Calif.—I am happy to tell you that the lump under my left arm has disappeared. I am thankful to God, and I am thankful to you for your prayers in my behalf.—*E. L. R.*

Ocean Park, Calif.—I thank you for prayers for the healing of my husband's hand. It was badly poisoned, but the moment my daughter wrote you he began to get relief.—*M. M.*

Santa Ana, Calif.—I thank you for your prayers for my husband. He had ruptured blood vessels. He was healed instantly.—*Mrs. P. B.*

Riverside, Calif.—My ankle is perfectly healed. It had troubled me since I was a child. I thank you for your prayers.—*Mrs. J. D. L.*

Spokane, Wash.—I wrote you last week concerning the seven-months-old baby that I was nursing. This baby had had double pneumonia followed by a paralytic stroke. The paralysis stiffened the left side and the left arm, leaving him blind, deaf, and with throat muscles so stiff that he could not nurse and had to be fed from a teaspoon. I wrote you for help, and in spite of the fact that two doctors said that the baby could not live, he has regained sight, hearing, and almost complete use of his arm, can nurse as well as ever, and is in every way nearly normal. Thanks be to the healing power of Jesus Christ, and to Unity.—*M. F.*

Kansas City, Mo.—My five-year-old son was brought home by the school nurse, suffering from violent attacks of vomiting. I was full of fear, because the child was having a great deal of pain in his abdomen and I thought of appendicitis. I called Silent Unity and as I talked I became calm. My son had only one spell of vomiting after that, and within an hour he was himself again.—*Mrs. F. R.*

Windber, Pa.—I am cured of gastric indigestion and constipation, and have no more headache. I have better health now than I have had before in ten years. I have been wonderfully blessed and uplifted. I thank God for healing me and for the joy that I received through Unity. God bless you in your good work.—*Mrs. J. W.*

Berkeley, Calif.—I have been wonderfully helped by your instructions. I thank God and Unity for them. At the time I wrote you I was a nervous wreck. My husband is much better and the nervousness has almost left me. Thanks to God and to Unity.—*Mrs. E. E. A.*

Porter, Ind.—We asked you to pray for Mr. S., who was troubled with kidney stones. He had been in agony for ten days, and no doctor could relieve him. We sent a message to you and two hours later he was well. We never can thank you enough for the help.—*Mrs. W. S.*

Ladstock, Sask., Can.—Your letter and your statements were received. I thank you very much. My husband recovered with no complications. The baby had fever. We realized spiritual perfection for him, and next morning he was perfectly well.—*Mrs. D. M.*

Meriden, Conn.—You may discontinue prayers for my husband, as his arm is entirely well. He can do almost any kind of work with it, even to sawing wood, and it does not hurt him. We are very grateful.—*Mrs. F. A. M.*

PROSPERITY

St. Louis, Mo.—The increase is manifesting daily to us. First of all, I was blessed with a new, quiet, peaceful home; then money came from different sources to help in paying off our debt; last and best, I have made progress in expressing and explaining Truth. There is no longer a lack of words when I try to teach. They come freely and easily. God bless you for your inspiring, wonderful work. Some one gave me a love offering, in bills. When I wanted to use it, I could not find it. I affirmed that nothing could be lost; that the Father had sent it to me; and that all the Father has is mine and all mine is the Father's. I left the matter in his care. Later I found the sum on my dresser. Some of the bills were not of the number that had made up the original amount. My seeing the good expressed in all His children had brought out and awakened the good in the person who had taken the money.—*Mrs. M. F.*

Sacramento, Calif.—I had read in Unity that many, out of employment, with your assistance not only found good positions, but in instances better positions than they ever had before. I wrote for your help, and am very glad to report that I found just the kind of position I had in mind, at a better salary than I ever had before. I wished to give my employer the very best of service, and I asked our heavenly Father for guidance. I am very glad to report that my work has been so successful that it was necessary to "ease up" for a while until the factory could increase its output. I give thanks to our Father and to Unity. I inclose a love offering. May God bless you.—*C. A. D.*

Cincinnati, Ohio—I should like to tell you of the results of your ministry. Customers who have been away from the firm are returning daily, outstanding accounts have been collected, new firms have called upon us. We were threatened with a flood that would have hampered us seriously and cost us much money. We offered prayer and were visited with a severe cold wave that checked the rising waters. Many are the blessings for which I thank God. I attend the Unity meeting here each week and am aided spiritually in all ways, for first of all I seek God, knowing that all other things will be added.—*A. C. R.*

Honolulu, T. H.—I wrote you asking prayers for a better and more congenial position for my nephew. I am happy to write you that he has obtained a good position in a most unexpected way. I am very thankful to God and to Unity for the help given him.—*S. E. B.*

Buffalo, N. Y.—Only a little more than a week ago I wrote and asked your prayers for my husband's prosperity. I am so overwhelmed with joy that I hardly know how to thank God and Unity. I asked for a change and expected my husband to find a position with another concern, but instead he has been promoted where he is, with a promise of more money soon. I have been receiving Unity literature for some time, but did not come into a full realization of what Unity really is until I read "Lessons in Truth." I would not part with that little book. It has meant so much to me.—*Mrs. W. D.*

Great Falls, Mont.—I wrote you asking for help, as I seemed unable to see the good in a friend who had owed me money for several years. I have received two payments on the debt. Words fail to express my sincere thanks to you for your wonderful help. I am thankful, not simply because I am receiving the money, but because I have learned a great lesson: All God's children are good; if we cannot see the good in them we have traveled away from Him. By your help I am learning to travel the right path. I shall always try to see the perfect man in my brother man.—*M. I. H.*

Tampa, Fla.—I wrote you asking your prayers for the restoration of some clothing that I had lost; also concerning my husband's position. All my clothing was returned to me and not a piece was missing or damaged. My husband recently has been offered a position which he considers a splendid opportunity for him to better himself. We are truly grateful to God and to Unity.—*Mrs. E. B.*

Walla Walla, Wash.—I wrote some weeks ago in regard to a position for my daughter. I am happy to tell you she has a wonderful position, far better than we anticipated. We thank God and Unity for the great help received. Inclosed is an offering.—*Mrs. T. H. N.*

Springfield, Mass.—We have had more blessings in the last month: help with the children, work, new clothes, better food, better health, more enjoyment, and friends. I have received beautiful gifts.—*Mrs. J. A. H.*

Detroit, Mich.—I wrote to you about my being out of a position. The kind of work I do was very hard to obtain. I am thankful to Unity and to my Father that I now have a position at a good salary.—*L. E.*

San Francisco, Calif.—I am happy to say that I have the position I wanted. Blessings have poured in upon me, for which I most sincerely thank God and Unity.—*L. F. R.*

HELPED BY UNITY LITERATURE

Augusta, Maine—I take both Weekly Unity and Unity magazine. Since I have read and studied your literature, I have been like a new person, physically and mentally. I had a weak heart which had bothered me for years and years. I have not had a fainting attack since I first took up the thorough reading of your works. I feel that the prayers of Unity have brought me peace of mind, success, health, and happiness. The people to whom I have sent Unity have taken a deep interest in every copy and are better physically and mentally. Their business is improving also.—*Mrs. J. S. C.*

Fort Wayne, Ind.—It is beautiful, this finding the Light. At last I have it. I thank God. I thank God that there is such a place as Unity. I thank God that at last Truth is boldly given. I was in utter darkness when I began to study "Lessons in Truth." When I opened "Lessons in Truth," it seemed that H. Emilie Cady took my hand and gently led me into the light. "Christian Healing" finished the work of opening my heart to an understanding of God. I have found God. May God bless Unity.—*M. M. B.*

San Francisco, Calif.—I want to tell you how much I like Wee Wisdom. Every month I read it from cover to cover, and then send it to a little girl who goes into ecstasies over it. Surely Wee Wisdom is a happy thought.—*E. D. K.*

Kansas City, Mo.—I love to read Unity literature. It is such an uplift to me. May God continue to bless you and the good work that you are doing.—*Mrs. G. A. W.*

Los Angeles, Calif.—I have been taking Unity for more than a year. Your prayers work wonders for me, both in health and in prosperity.—*Mrs. L. V. T.*

CORRESPONDENCE SCHOOL

New York, N. Y.—I have received the certificate for completing the Correspondence Course and I am very proud of it. The lessons have been a source of constant joy. It has indeed been a privilege to take the lessons. The revelation of the Christ within and the understanding of Truth which has come to me since I took up the study of Unity have made me joyous, peaceful, and free. I try to live in such a way that my light will shine forth and help those who are still in darkness. God bless you. —*A. C. F.*

Kansas City, Mo.—My understanding has been illumined through my studying the Unity Correspondence Course and I am now beginning to get definite results from my study of Truth. When I began the lessons no one could have been more depressed or more poverty-stricken than I. It seemed that I was out of focus with every one and everything. Since I took up the last lesson that you sent me, many very constructive changes have taken place. Prosperity seems to be ours and all things are truly working together for our good. Many are becoming interested in Truth through my enthusiasm.—*Mrs. W. C. G.*

Wilmington, Del.—I cannot thank you enough for giving me the privilege of studying your Correspondence Course. Your teachings are Truth to me now. They are plain and convincing. My memory has been restored since I took up the lessons. My life had always been one of privation, but now all is changed. My friends marvel that I am so active and so cheerful.—*Miss S. E. D.*

TITHING

Philadelphia, Pa.—I made a promise to myself that I would give you one tenth of all I made this month, and I cleared $200, which is more than I ever made before. I know that the increase is due to your prayers. I am very grateful for this proof of Good and for evidence of the working of the law. My first monthly tithe was $2. The tithe increased to $5, then to $7, then to $15, and this month it is $20. Besides that, I think in terms of dollars, whereas I used to think in terms of ten-cent pieces. I see more clearly that there is a perfect answer to every problem. —*F. W.*

Aransas Pass, Tex.—I have been a reader of Unity for about eight years, and a tither for three years. By reading your literature and attempting to live up to the Christ standard, I have received great benefit in health, prosperity, and peace of mind. I try to follow God in thought and prayer every day, and I have received peace. I love to tithe for the Lord's work. May God bless you and your noble workers. I have sent Unity and Weekly Unity to hundreds in the last eight years.—*J. S.*

Stoneham, Mass.—I am sending my tithe to help carry on your work. I have certainly been prosperous since I began to tithe. My pay has been increased beyond my expectation. I am thankful that I can help you.—*Mrs. H. W. F.*

PROSPERITY BANK

Ellisport, Wash.—Two years ago, at the time the Unity teaching became known to me, I owned a third interest in a property. A desire came to me to acquire all this property for a righteous work. I made known my desire in prayer to the Father, asking that we might be coworkers to this end. I soon had the necessary funds to make the required payment and the contract was drawn. Suddenly a financial blow came, then another, more staggering than the first. I was transplanted to strange surroundings and greater responsibilities; my money was gone. Yet I clung to my idea. I sent for a prosperity bank. The sense of loss and lack quickly left me. I sent for the second bank, and before my last coin was deposited my prayer was answered. Prosperity has come to me.—*B. H.*

Reno, Nev.—I wish to make a report on the result of the prosperity bank. Five days after receiving the first bank we found a comfortable home in Reno. We had wished for some years to live in Reno. After receiving the second bank we found a house so satisfactory that we decided to buy it for a home. Many difficulties arose to prevent our obtaining money for the initial payment, but we finally procured it. I know that all these good things have come to us through the bank and your prayers which have helped us to open the way for the inflow of God's abundance into all our affairs. For this good we thank God and you dear friends.—*Mrs. C. W. F.*

Kansas City, Mo.—I have never before been so wonderfully blessed and helped as I have since I have been using the Unity prosperity bank. I have followed your instructions as best I could, and the way has been made much easier for me. I have been helped in every way.—*J. G. C.*

ILLUMINATION

Los Angeles, Calif.—It seems quite impossible to express my gratitude to Unity. The very day your letter arrived, I found my four rings. They had been missing three weeks, and finding them was a most wonderful demonstration. I was guided to sift the ashes in the back yard and there I found my rings. I pray that I may be able to help others by telling them of Unity.—*Mrs. V. S.*

Davenport, Iowa—I want to thank you for the help that you gave in our recent examination. We came through splendidly. May God's richest blessings rest upon each one of you in his noble work.—*Miss L. L. S.*

RADIO NEWS

Davenport, Iowa—A friend has been staying with me every Saturday night to listen to your service over the radio. I dropped a large lump of coal on my foot, which had been badly sprained before. It was swollen and was hurting intensely. My friend seemed to be ill with a cold. We felt sure that if we could hear your healing service we both should be helped. We were able to hear plainly every word of your service. We were so thankful to hear Mr. Fillmore speak. This morning my friend was able to walk a distance of forty blocks, and my foot is much improved. We are very thankful.—*Mrs. H. M. B.*

Kansas City, Mo.—We listen in regularly to the Unity services, Saturday nights and Sunday mornings, and find them most helpful in our study of Truth. We are manifesting Christ power and love more and more each day, and thank God and you for your wonderful help over the radio. A love offering is inclosed.—*Mr. and Mrs. H. C. M.*

Vernon, Tex.—I heard your healing service over the radio Saturday night, and I enjoyed it very much. I thank God and Unity for what you are doing for me.—*Mrs. M. S.*

Bartlett, Kan.—I listen over the radio to your services every Sunday morning and evening. I like the way the services are conducted and I enjoy them very much.—*W. H. B.*

FREEDOM

Indianapolis, Ind.—I wrote you asking you to pray for my uncle, who had the drink habit. You may discontinue prayers, as he has given up the habit. He says that he can never touch another glass of liquor. I bless you. I thank God that he has heard our prayers, and I know that he always hears us.—*J. R. B.*

Oklahoma City, Okla.—I wrote you asking prayers to help me get rid of a habit. Thank God and Unity, the habit left me before my letter reached you. You may discontinue prayers.—*Mrs. W. B. J.*

Kansas City, Mo.—A year ago last Thanksgiving I was healed of the liquor habit and I haven't touched a drop of liquor since.—*W. B.*

Chicago, Ill.—Thanks to God and to Unity, I have no appetite at all for drink. I feel like a new being.—*Mrs. A. F.*

BE YE TRANSFORMED

Enterprise, Miss.—Several years ago I wrote you to pray for my prosperity. Soon I abandoned a failing business and went on the road and hustled. And how I made money and enjoyed it! Blessed is the man who has found his work. I joined the Good Words Club and Silent-70; I carry tracts for free distribution and have enrolled more than 100 members in the Good Words Club. There was a mortgage on my home when I wrote you, but I paid it off soon, and have acquired other property. I keep a prosperity bank all the time. I quit drugs long ago. I am a vegetarian. Day by day all I need is coming my way.—*R. J. B.*

Sierra Madre, Calif.—Your prayers have been answered. I am truly a new creature in Christ, new in soul and in body, and happier than I have ever been before. I was very downcast when I sent to you for help, but thanks to God and to you, I did not lose faith. Not once did I yield to the temptation to ask for material help or to confide in others. I know there is nothing to fear in all the world. I never really found the God within my own soul until now.—*Mrs. H. W. S.*

Sheffield, England—Please discontinue your prayers for me. Soon after I received your splendid help, I felt love for Christ and others, and my thoughts were turned into loving channels. I wish to give thanks. May God bless you all. —*Mrs. M. M.*

CONTROL OF ELEMENTS

Upton, Wyo.—Please accept thanks for your answer to my appeal for prayers for rain in this region. Rains have been frequent and abundant. Old residents say that they have never before seen such signs of prosperity on every hand as now exist here. You may publish this if you wish, as I like to bear witness to the truth that the God who made and kept promises to the children of Israel still keeps them to those who turn to him in loving trust. "Bring ye the whole tithe," and see the results. May your own part in the blessing be richer and richer.—*A. S. W.*

Annette, Calif.—I asked for prayers for rain. We had had less than two inches for the season. I received the prayer that you sent, and on Thursday morning I wrote it on the blackboard at school. The children were glad to coöperate, though the sky was clear. Sunday we had half an inch of rain. We are grateful to God.—*Mrs. L. C. B.*

MISCELLANEOUS

Brooklyn, N. Y.—I have long wished to send testimony to Unity, in evidence of my gratitude for what has been done for me. A copy of "Lessons in Truth," by H. Emilie Cady, was sent to me by a friend. The simple, illumining, and yet deep Truth presented by this God-inspired woman was just what my hungry soul needed. I have read "Christian Healing," by Charles Fillmore, which I find more masterful, deeper, and more instructive than anything else I have ever read. And yet it is written in such a beautiful, clear, and simple way that any one may understand. My little daughter contracted diphtheria last spring. The doctor declared it to be a very bad case of the disease, and when he came back he was puzzled to find her throat almost clear. He did not know that I had written to Silent Unity. Through the teachings of Unity, I have gained firm faith in God.—*Mrs. C. A.*

Kansas City, Mo.—Through your prayers we have come to grasp so much of God's love and goodness. I asked you for prayers to get my husband a position. He has a better position now than he has had before in three or four years. We are thankful to God and to Unity for the peace and assurance of the prosperity which we have received through use of the prosperity bank. We have also taken up the Correspondence Course and we are obtaining much good from the lessons. My baby has been healed of minor complaints. May God prosper your work and may divine love, through you, multiply the inclosed love offering.—*Mrs. I. M. H.*

FROM CHILDREN

Cattaraugus, N. Y.—I have a fine report for you. I was exempt from examinations in all my subjects, but I took one (arithmetic) because I was not pleased with the grade. I raised my mark to 99. My average for this quarter is 96. It is the first time I have received high honors in my class. God will guide me through the next quarter.—*D. I.*

New Braunfels, Tex.—I wrote to you and asked you to help me in my lessons. I wish to thank you very much, for I have improved greatly, and am well and happy. Thanks to God and to Unity.—*N. L. W.*

Abilene, Kan.—This letter is to tell you how thankful I am to you for your prayers for me. I passed all of my final examinations and I am getting along fine in my studies. You may discontinue prayers for me.—G. G.

PUBLISHERS' DEPARTMENT

SUBSCRIPTIONS PAYABLE IN ADVANCE

Single copies: Unity magazine $.10; The Christian Business Man, $.10; Wee Wisdom, $.10; Unity Daily Word, $.10; Weekly Unity, $.02.

Unity magazine one year	$1.00
Weekly Unity one year	1.00
The Christian Business Man one year	1.00
Wee Wisdom one year	1.00
Unity Daily Word one year	1.00
Unity Local Program one year	1.00
Sunday School Leaflets one year	1.00
Unity Healing and Prosperity Records one year	3.00

Foreign subscriptions, same price.

Sample copies of these periodicals, except the records, will be sent gratis upon request.

TO UNITY SUBSCRIBERS

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription. A mark around this notice shows that your subscription expires this month. A subscription blank is also inclosed for your convenience in renewing.

If you care to, you may tear off that part of the pink wrapper upon which your name and address appear, inclose it with check or money order, and mail it to us. This will mean that you have renewed your subscription.

We are moving up the date of publication of Wee Wisdom, and we shall keep on moving up until we shall be able to get the magazine to every reader before the first of the month, date of issue. Each number has a new cover.

The present subscription list of Wee Wisdom numbers 41,000. It is our earnest purpose to reach the 50,000 mark in a short time. Please help us to do this. You know it's for the children.

SPIRITUAL GROWTH

There are four steps necessary to progress in every phase of life, and success in any particular undertaking depends upon how successfully one takes all these steps. This is particularly true in one's spiritual growth.

The first step is desire for greater spiritual attainment. This is naturally followed by the second step, which is the accumulation of knowledge relative to that which constitutes genuine spiritual growth. Knowledge is accumulated through study, not only of spiritual books, but of the great book of life within.

The third step in spiritual progress is realization, and this is attained by meditation and prayer. The fourth and most important step is that of expression. It is the fulfillment of the three preceding steps. The most important phase of this fourth step is, of course, the fulfillment of your realizations of Truth in your own flesh, but the further expression is in conveying to others your concept of Truth. This expression also aids materially in fulfilling your realization of Truth in your own flesh. In other words, you grow, not so much by what you see, feel, and know, as by what you express.

One is helped in all these steps by meeting with people whose desires, thoughts, realizations, and manner of expression conform to his own. It is for this reason that the Unity School encourages the organization of classes for coöperative study. We gladly assist in forming study classes in any city or town; we have a special department which looks after this work. Those interested in study classes for their community should write to the Field department at Unity headquarters.

Charles Fillmore will have an article in August Unity entitled, "Paul is Now Here." Unity readers know that Charles Fillmore is no daydreamer or psychic visionary. The revelations of this article will make August Unity stand out in bold relief. Subscribe now for friends and acquaintances who are seeking to *know*.

JOTTINGS FROM PROSPERITY BANK PATRONS

The Unity Prosperity Bank is the greatest staff of confidence and strength that I have.

The most prosperous month that I can remember has just passed.

More pupils have come to me than I have ever had at any one time before.

The first week I had the Prosperity Bank, a permanent tenant was secured, and business improved wonderfully.

In spite of increased competition in this town, I am receiving more business.

I can't find words to tell you how much I have been benefited by your Prosperity Bank drill.

Since the Prosperity Bank has been in my house, all kinds of miracles have happened.

The dear little bank has enabled us to make our long-planned trip.

Since using the bank, we have moved into a modern house with many conveniences.

Shortly after the bank came, I received a letter with $50 in it.

A mortgage has been lifted from my little home as the result of help received from the Prosperity Bank.

Checks have been given in payment for services which I expected to give gratis. In all my life of public work, this never has occurred before.

Since I have had the Prosperity Bank, money has come from unexpected sources, to meet obligations.

Soon after I sent for the Prosperity Bank I had an opportunity to make a profitable investment.

Since using the Prosperity Bank, I have been healed spiritually, physically, and financially.

Read page 96 of this magazine for further information about the Prosperity Bank plan.

PUBLISHERS' NOTES

July Wee Wisdom features patriotic poems and stories. One story, "An American Boy and a Samoan King," besides teaching patriotism, involves a lesson in good breeding. Indeed, a distinguishing mark of Wee Wisdom is that each contribution contains one or more lessons in some point of ethics or good manners, in addition to the Truth atmosphere which distinctively envelops and permeates the whole publication.

Other illustrated magazines for children are three or four times the price of Wee Wisdom, which is held at $1 a year, in order that more and more children may reap of this rich sowing.

Unity's new periodical, the Unity Daily Word, is being cordially and heartily received. Experience tells each one of us that the best method of teaching any subject is that which follows the plan of "line upon line, and precept upon precept." While the Unity Daily Word is delivered monthly, it contains a page for study and meditation for each day in the month.

Unity readers are subscribing by thousands for this handy little pocket manual. The subscription price is $1 a year.

Being both mystical and scientific in its conceptions and conclusions, "Christian Healing" appeals to a large body of readers. It is one of those rare books that ring true from cover to cover. Charles Fillmore, the author, has incorporated in this work the inspiration, knowledge, and deductions gained from a lifetime of ministry in Truth. Prices, according to binding, $1, $2, $3.

It would interest you to see some sample copies of the Unity Sunday School Leaflet. The little ones, given by God into our care, are worth *any* effort that we can put forth for their benefit. Then surely we must not fail them in these so-called minor points of training, which are likely to bear such rich fruit. Send for sample copies of the Unity Sunday School Leaflet.

Please give the name of each periodical for which you wish change of address. We thank you for your coöperation.

Will readers please observe the interesting titles of articles appearing in The Christian Business Man for July: "Tithing in Business," by F. B. Whitney; the first article of a series on "The Silence," by E. V. Ingraham; "Expression Through Work," by Alvin Gruenwald; "Inspiration in Work," by Charles Holtz.

This magazine has now seen two years of service. Its policy has been to help business life run parallel with the Master's teachings. The circulation that it already has attained promises well for its future; and the plans that the editor has in view promise equally well for its readers. The subscription price is $1 a year.

"I am renewing a subscription to Wee Wisdom for my little niece. She is one of a family of eight children, ranging from four to seventeen years of age. They all find much pleasure in having Wee Wisdom; even the dear wee one asks her elder sisters to teach her little pieces from it. They all are learning The Prayer of Faith. I feel that I should miss an opportunity were I to fail to send them Wee Wisdom this year."

"I received the voice record with the healing and prosperity service by Charles Fillmore. He has such a convincing way of speaking. The words of the service have made a greater impression on my consciousness than when I read them. The record is a wonderful and inspiring help, and I appreciate it very much."

Keratol covers for Unity and Unity Daily Word may be obtained for $1 each. The purpose of these covers is to protect the magazines while they are in constant use. A charge of $.50 extra is made for printing your name on the cover in gold lettering.

Unity is now publishing eight periodicals, any one or all of which may be obtained by the Prosperity Bank plan. By this means you can be saving the subscription price while benefiting by the prayers that Silent Unity is offering for your prosperity. Write for further information.

Every homemaker who has the interests of her family at heart should use the Unity Inn Cook Book. She will find it to be highly satisfactory as a dietary in regulating the health of the members of her household. Bound in washable keratol, $2.

IN APPRECIATION

(A letter written to Weekly Unity)

Dear Weekly Unity:

You are such a real and tangible part of my existence that I am addressing you as though you were a very old, very true, much loved and trusted friend.

How much I owe you, little flame of inspiration! My story could be captioned a hundred ways; perhaps "Out of the Depths and into the Light," would suit it best. Like a shining ray of light you have led me into a quiet, calm, sure haven of content and well-being. Today, sure of my purpose and place in the great scheme of things, sure of my absolute knowledge and acquaintance with God, full of love for each of his children, I am strong and of good cheer.

Not long ago I heard a great tenor sing an encore, which so impressed me that I have thought of it many, many times. The song is that of a blind man, whose last words in the song are a tribute of love and of thanksgiving to God—for blindness—praise to "God who took away my eyes, that my soul might see!" If I do not exactly agree with his reasoning, at least I can say that I have been learning to see with eyes of soul, not of sense, and now the vision is glorious.

It is now five years, little paper, since first I met you. At that time I was passing through the darkest of dark depths. Three times I had been on the very verge of suicide, when always something had promised relief and help ahead.

How eagerly I read every line of you! How anxiously I waited for your next number, and how every line, every word, was written for me!

Of all the priceless things that Unity has given me, you are most dear, best loved. Now I am happy, for I have told you what you mean to me.

Long may you prosper, good little friend. That the clear light of your steady flame may always shine its way into darkened corners, is the loving wish of your loving friend.—*N. A. D.*

Weekly Unity, $1 a year.

Every room and every home needs its morning or evening dedication to the good. A little booklet called, "The Consecration of the Room," contains beautiful statements to be used for this purpose. Price, $.25.

YOUR ABILITY TO DEMONSTRATE

health, peace, and prosperity depends entirely upon your consciousness of Truth. Thousands of people who today are free from disease, inharmony, and poverty tell us that they established health, peace, and prosperity in their families through the teachings of the Unity School. We have a plan by which we can give you these teachings in your own home and help you, too, to understand and demonstrate the teachings of Jesus Christ. Kindly address your inquiries to the Correspondence School department.

SILENT-70

This is the department of Unity which attends to the distribution of free literature. You who have been benefited by the study of Truth and who wish to help others to see the Light, are invited to join Silent-70 and to take up this work. Write to us for information.

We give the following testimonial:

Washington, D. C.—I thank you for the very generous supply of literature for free distribution, just received. I have become quite a reader of Unity literature in the past two years, and have received so much benefit thereby that I cannot begin to tell how thankful I am for being directed to that goal. When we learn the Truth, all else fades into utter insignificance; when we understand the law of God, all other righteous laws are unconsciously kept. I rejoice that I am a member of Silent-70, spreading the gospel of Truth.—*J. W. B., S-70 No. BO-70.*

TRUTH STATEMENTS ON PHONOGRAPH RECORDS

In the production of successful phonographic impressions of Charles Fillmore's voice on records explaining the monthly class thoughts, a new avenue is opened for the furtherance of Truth in the homes of the Unity people.

The *Unity Healing and Prosperity Records* are produced entirely in the phonographic laboratory at Unity headquarters. They are on flexible celluloid (unbreakable) discs six inches in diameter. They can be played on any standard phonograph by using a steel needle. $3 a year.

UNITY GOOD WORDS CLUB

Jesus Christ taught and demonstrated that words create conditions. The purpose of the Unity Good Words Club is to help people into an understanding of the creative power of words. The Club membership, now totaling 30,500, is open to all. Write for further information concerning the Good Words Club, or enroll by signing and returning this pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore, I desire to become a member of Unity Good Words Club, that I may unite in helping others, as well as myself, to speak only good, true words.

I agree to guard my conversation against all words of gossip, anxiety, criticism, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty, and anger, and to turn it toward words of trust, wisdom, goodness, health, prosperity, praise, joy, and good will. I will also abide by the rules of the Club.

Name .....

Address .....

City ..... State .....

This blank must be signed personally by the one joining.

RULES

1. Members are admitted upon personal application.
2. Members are to avoid subjects enumerated in the pledge.
3. Members report, if convenient, each month.
4. Each member is to obtain at least one new member every year.

Offerings help to defray expenses. No charge for membership dues.

The Club pin (gold), $1.50, and the motto pledge card, $.25, are "helps."

LESSONS FOR YOUNG STUDENTS

By IMELDA OCTAVIA SHANKLIN

Between the periods of childhood and maturity, the growing boys and girls require instruction of a character suited to their mental and spiritual unfoldment.

This series of lessons is intended to reach the young people at the intermediate stage of development, before they are quite able to get the full import of Unity teachings as presented in our publications for grown people.

The lessons of this booklet are given under the following heads: Life; Health; Goodness; Love; The Temple; Knowing; Kindness; Faith; Obedience; Truth; Thought-Words; Image-Likeness.

Each lesson ends with affirmations which will furnish the young student with fundamental training in Christian practice. A "Lesson Exercise" closes each chapter.

"Lessons for Young Students" was prepared by one who has spent many years in training young people; hence, parents may be assured that the scientific principles of child psychology are applied in the presentation of these spiritual lessons to boys and girls.

The price of the sixty-two page booklet is $.35.

Please sign your name the same way each time you write to Unity. This habit will enable us to avoid delays and mistakes.

FOR FOREIGN SUBSCRIBERS

For the benefit of subscribers living in far distant countries, the Silent Unity Healing Thought and the Prosperity Thought are given one month in advance. Below are the thoughts that will appear in August Unity magazine.

HEALING THOUGHT

Held daily at 9 p. m.
August 20 to September 20

I no longer accuse myself and others of sin and evil. Forgiving, I am forgiven and healed.

PROSPERITY THOUGHT

Held daily at 12 m.
August 20 to September 20

I daily praise the invisible good that is bringing the ships of prosperity to my harbor.

WHERE UNITY PUBLICATIONS ARE SOLD

Unity publications are handled now by several hundred dealers, centers, and study classes. If your dealer or center is not handling Unity literature please send their name and address to us c o Sales Department.

ARK., Hot Springs—Steigler Brothers, 520 Central.
Little Rock—Pfeifer Brothers.
CALIF., Alameda—Home of Truth, cor. Grand and Alameda ave.
Alhambra—Unity Truth Center, 206½ W. Main st.
Berkeley—Home of Truth, 2097 Allston Way; Northbrae Truth Center, 1037 Colusa ave.
El Centro—Unity Reading Room, First National Bank bldg.
Fresno—Unity Truth Center, 925 Divisadero st.
Hermosa Beach—Metaphysical Library, 2621 Hermosa ave.
Hollywood—Library of the Open Portal, 1500 Courtney ave.
Lamanda Park—Unity Truth Center, 65 S. Roosevelt st.
Long Beach—Unity Society, 1150 E. 4th st.; Hewitt's Bookstore, 117 Pine st.; Unity Studio Library, 121 Chestnut ave.
Los Angeles—Mrs. Cella B. Slocum, 1656 Winfield st.; Unity Center, 2120 S. Union ave.; Unity Truth Center, 233 S. Broadway, rms. 405-406; Unity Fellowship, 618 W. 9th st.; Home of Truth, 1975 W. Washington st.; Unity Library, 233 S. Broadway, rm. 342; Betty Crittenden, 4312 Rosewood ave.; Bullock's.
Modesto—Metaphysical Circle, 1030 12th st.
Oakland—Andrew J. Bloom, 643 16th st.; Fruitvale Truth Center, 1621 Fruitvale ave.; Unity Truth Center, 1450 B Alice st.; Mrs. R. A. Townsend, 376 38th st.
Orange Cove—Peace Center, box 97.
Palo Alto—N. T. Truth Center, 565 Hamilton ave.
Pasadena—Unity Society, 482 El Dorado st.; The Brown Shop, 190 E. Colorado st.
Sacramento—Unity Center, 309 Plaza bldg.; Unity Study Class, 1421 13th st.
San Bernardino—Harold Evans Kellogg, 443 3d st.
San Diego—George P. Sikes, 1367 5th st.; Home of Truth, 1515 Front st.; House of Blessing, 2109 2nd st. Unity Society, 412 A st.
San Francisco—Unity Center, rm. 412, 251 Post st.; Metaphysical Library, 466 Geary st.; Home of Truth, 1919 Sacramento st., near Gough; California Truth Center, 68 Post st.; Mission Unity Center, 3668 24th st.; Truth Center, 358 Sutter st.; The Emporium.
San Jose—Christian Assembly, 72 N. 5th st.; Metaphysical Center, 31-32 Porter bldg.
San Pedro—Unity Cottage and Center, 934 W. 11th st.
Santa Barbara—Truth Center, rm. 39, 17 E. Carrillo st.
Santa Maria—Valley Variety Store, 221 S. Broadway.
Santa Monica—Unity Truth Center, 538 Arizona ave.
Sebastopol—Unity Truth Center, Palmknolla, Petaluma ave.
COLO., Colorado Springs—Maude B. Clarke, 109½ N. Tejon st., rm. 10; Grimwood's, 20 N. Tejon st.
Denver—Denver Unity, 14th and Welton st.; College of Divine Science, 1819 E. 14th ave.; Power Publishing Co.; 4235 32nd ave.
Pueblo—Unity Truth Center, 124 W. 13th st.
D. C., Washington—Unity Society, 1326 Eye st., n. w.; Woodward

and Lothrop, 10th and 11th, F and G sts.; Metaphysical Library, 1627 K st., n. w.

FLA., JACKSONVILLE—Unity Center, 302 Clark bldg.
ORLANDO—Carper's Bookstore, 24 S. Orange ave.
TAMPA—Unity Center, 1107 Marion st.; Henry C. Parrott, P. O. Box 581.

GA., SAVANNAH—Adler's Department Store.

IDAHO, BOISE—Arch, Cunningham & Co., 910 Main st.
MONTPELIER—Verna I. Shupe, lock box 531.

ILL., CENTRALIA—Metaphysical Library, Trust and Savings Bank bldg.
CHICAGO—First Unity Society, 500 Capitol bldg., 159 N. State st.; The Unity Fellowship, rm. 1008, 410 S. Michigan ave.; Roseland Unity Study Club, 111 W. 104th st.; Mrs. F. G. Ritchie, 1814 Straus bldg., 312 S. Michigan ave.
CHICAGO HEIGHTS—Unity Home of Truth, 1136 Emerald.

IND., ANDERSON—Glen M. Tait, 505 Farmers Trust bldg.
INDIANAPOLIS—Unity Truth Center, 1114 Odd Fellow bldg.; Unity Practical Christianity, 74 When bldg.
KOKOMO—Mrs. Norman Simpson, 523 S. Washington st.; Sander's Book Store, 119 E. Walnut st.
WABASH—Mrs. Alice M. DePuy, 75 W. Maple st.

IOWA, DES MOINES—First Unity School, 730 19th st.
OSKALOOSA—Mrs. Kate Caldwell, 714 E. High st.
SIOUX CITY—Unity Truth Center, 409 Ross st.

KAN., KANSAS CITY—School of Practical Christianity, 1936 N. 6th st.

KY., LOUISVILLE—Truth Center, Flexner bldg.; W. K. Stewart Co., 425 S. 4th st.

LA., NEW ORLEANS—P. L. Brothers, sr., 1207 Constantinople st.; Riverside Unity Center, 2301 St. Thomas st.; Christ Church of Divine Science, 5641 W. End blvd.

MAINE, NORTH WINDHAM—The World Helpers of Humanity.

MASS., BOSTON—Boston Truth Center, 739 Boylston st.; The Metaphysical Club, 177 Huntington ave.; Home of Truth, 111 Newbury st.; Old Corner Bookstore, 27-29 Bromfield st.
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MICH., BATTLE CREEK—Unity Study Class, 90 Highway st.
DETROIT—Unity Center, 3782 Woodward ave.; The Higher Thought Assembly, 1432 Farmer st.; John V. Sheehan & Co., 1550 Woodward ave.; Mrs. Catherine Burnham, Tuller hotel; The Book Nook, 4650 Woodward at Forest.
FLINT—School of Metaphysics, 417 Stevens st.
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MINNEAPOLIS—Unity Society, Nicollet at W. 15th; Unity Truth Center, 6 S. 8th st., rm. 7; Caroline D. Walen, 2310 W. 50th st.
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MISS., BILOXI—The Tea Shoppe, 133 Lameuse st.
GREENWOOD—R. L. Hataway, 807 S. Main st.

MO., KANSAS CITY—Unity Library, 913 Tracy ave.; Unity Reading rm., 1107 Waldheim bldg.; E. V. and Ejane Ingraham, Jewell

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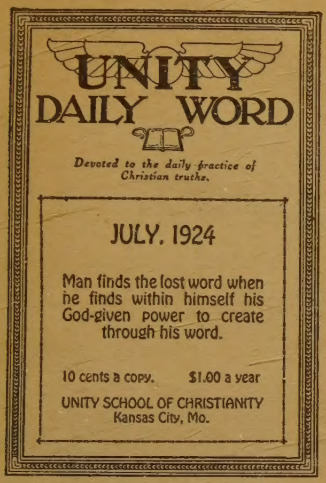

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